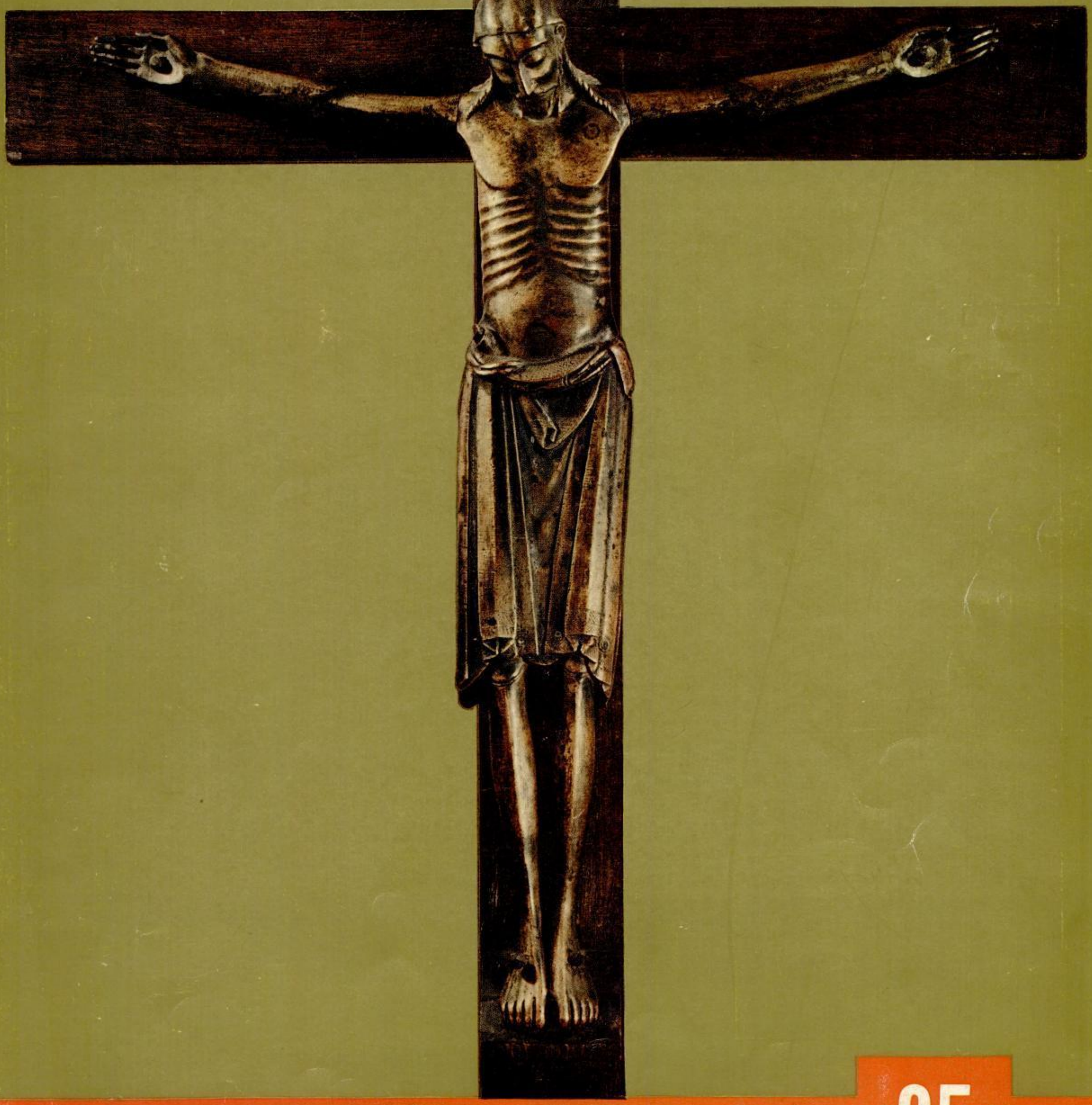
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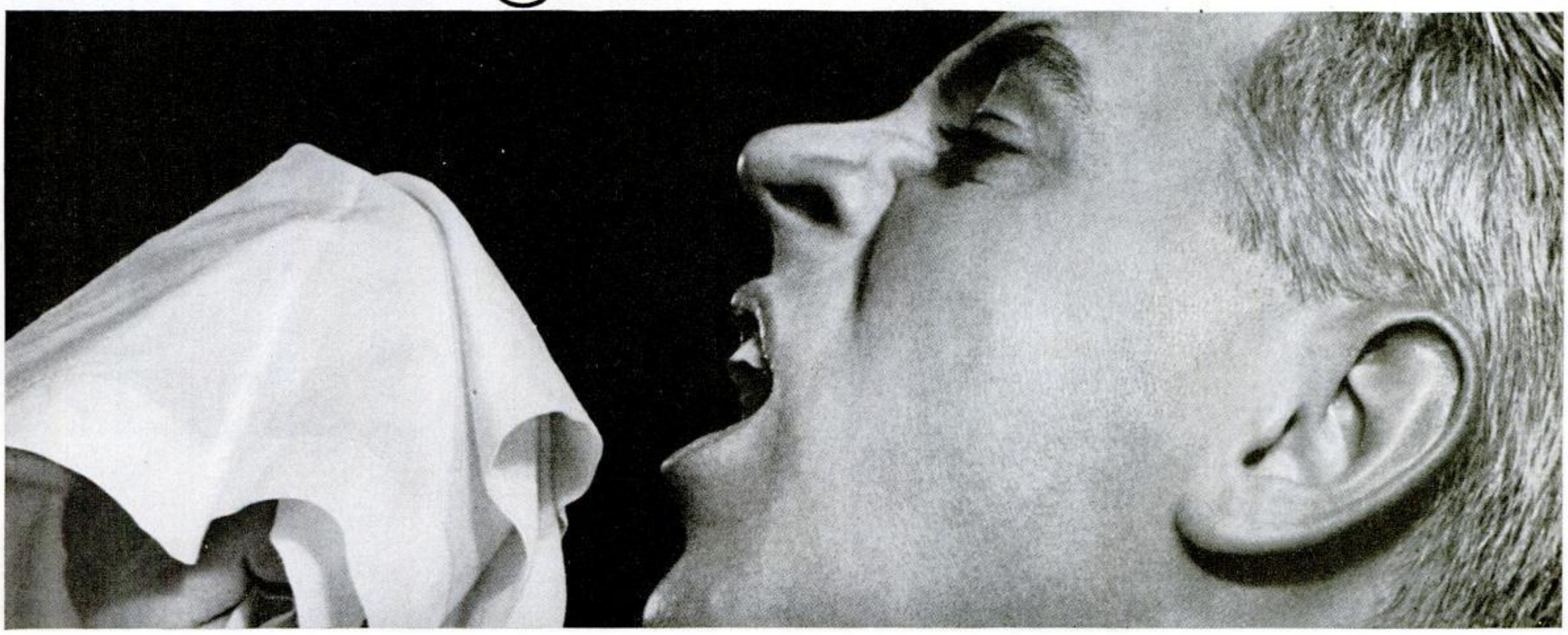
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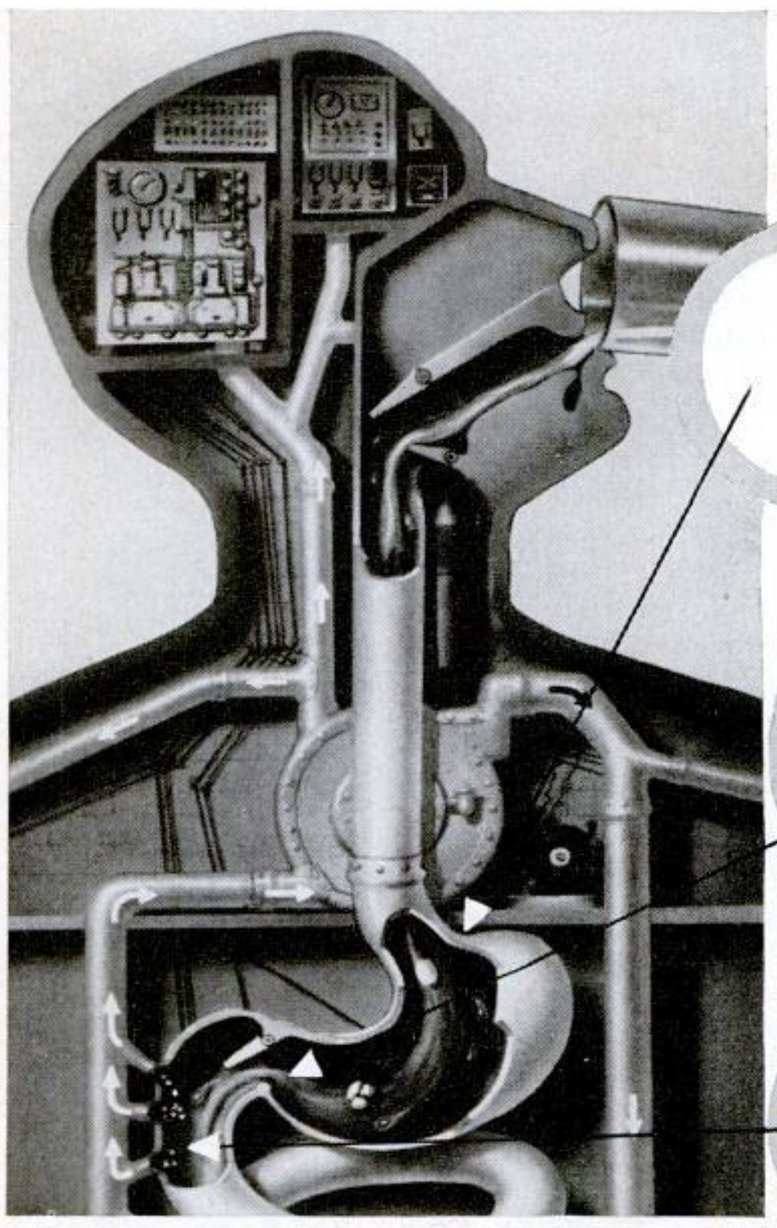


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LIFE
December 26, 1955

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Volume 39
Number 26

Volume 40
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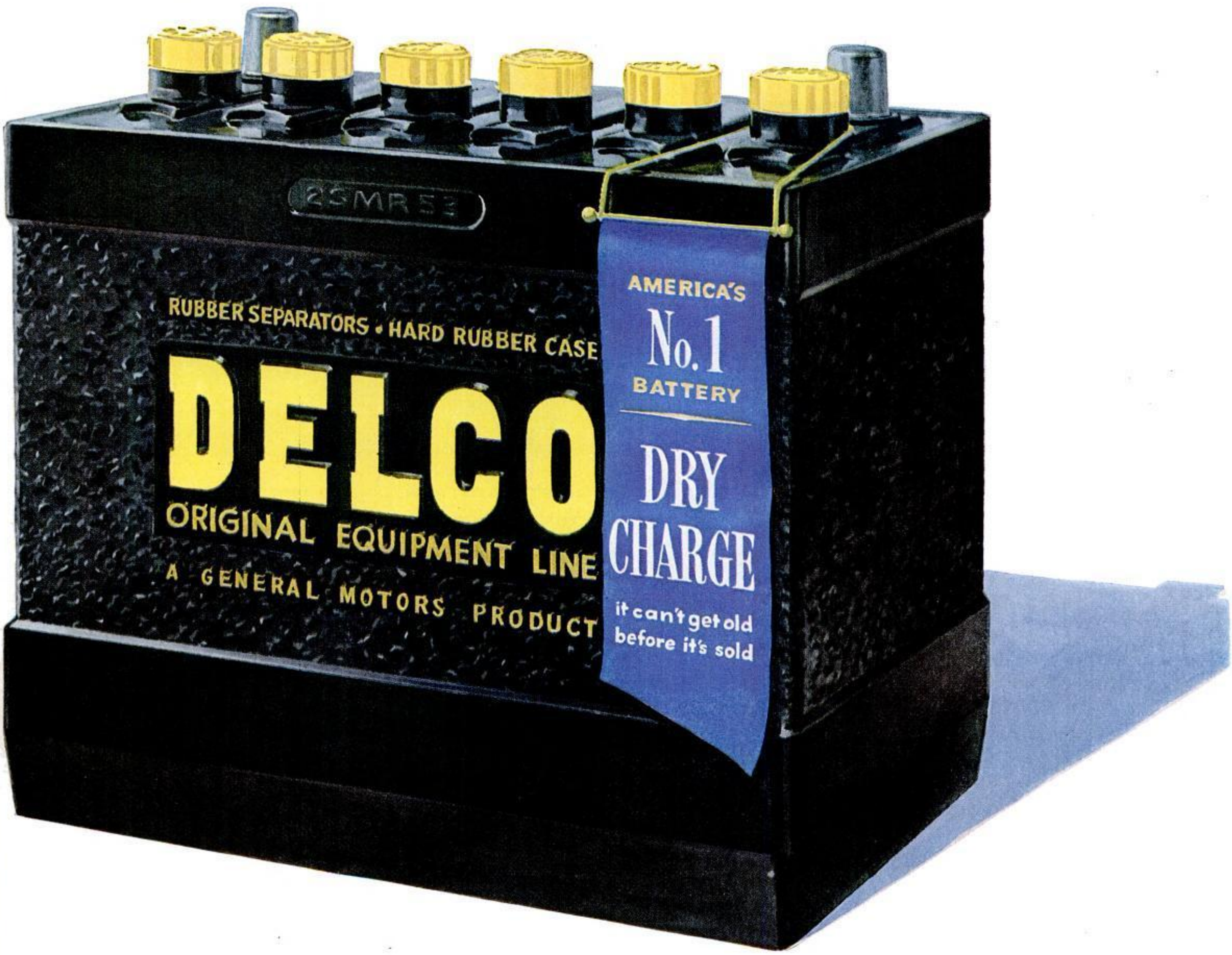
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How today 10 million of us work together to make our dollars go further

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A credit union is a group of people with a common bond, such as employment in the same company, who operate their own borrowing and saving system under supervision of state or federal agencies. As in the old town meetings, each member has a voice in the annual credit union meeting. The plan was first used over 100 years ago. Now, some 20,000 credit unions serve nearly 10 million Americans.

Saving together, members build a fund from which loans are made to help those of their group who need money for worthwhile purposes. As a credit union exists solely for the benefit of its members, loan cost is low and a good return is earned on savings.

Thus, the credit union serves a two-fold purpose, encouraging thrift and providing a convenient source of credit. Those who belong to credit unions are economically more secure. They can improve their living standard without getting into financial difficulties. And by being better able to meet their financial obligations they are better citizens.

The entire credit union idea is democracy in action—people working things out together with dignity of spirit. Management, labor, church and government all heartily endorse credit unions.

Any group of 50 or more people can usually operate a credit union (in some areas groups of 100 or more are required).

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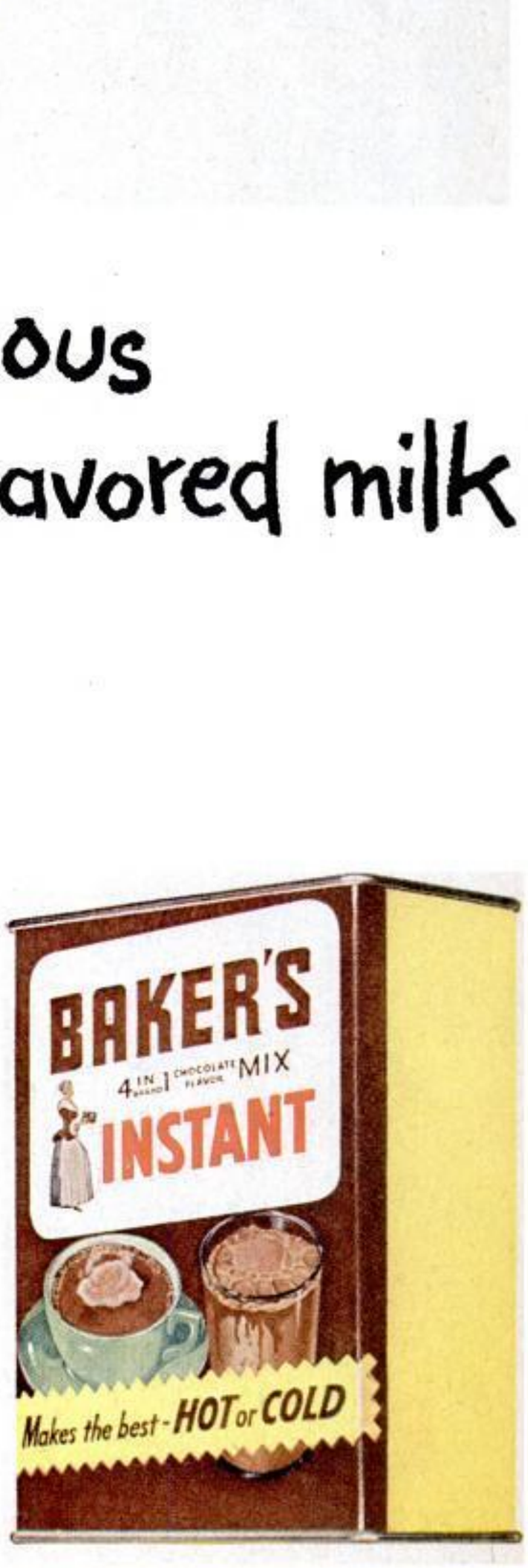
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A Test of Your Christian Literacy

Through many of the centuries in which men studied the Bible and Christian history, a chief source of their knowledge was pictures. Because most Christians have learned to read only in comparatively recent times, paintings in catacombs, tapestries in castles, stained glass in churches provided the information. In this picture test, 20th Century readers can test their Christian literacy as their ancestors did. The reader should identify the people in the picture and/or the incident it describes. Answers are printed upside down on page 8.



1 The scribes, Pharisees are "convicted by their own conscience."



2 Jesus has told him, "Behold Satan hath desired to have you."



3 A king offers to settle argument of two harlots by dividing a baby.



4 Blinded by a heavenly light, he changes his name and mission.



5 Doctor of medicine, theology, music, he says he is a "blockhead."



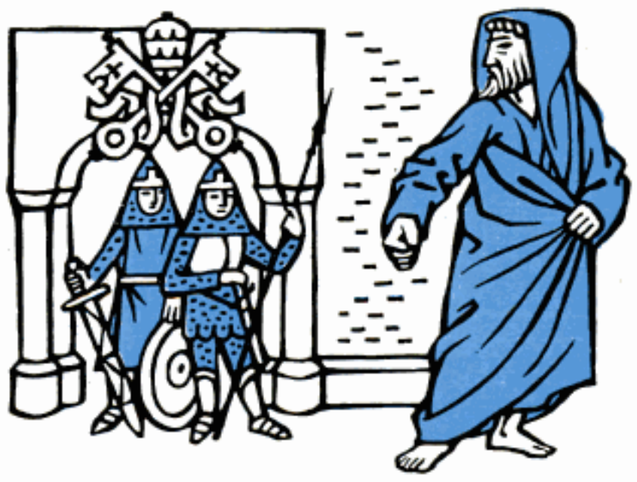
6 He is raised from dead though his sister warns, "He stinketh."



7 A daughter-in-law's devotion is rewarded after she gleans grain.



8 A fatted calf is killed, for "my son was dead and is alive again."



9 A Holy Roman emperor shivers after calling Pope a "false monk."



10 The first Christian martyr forgives his enemies as they kill him.



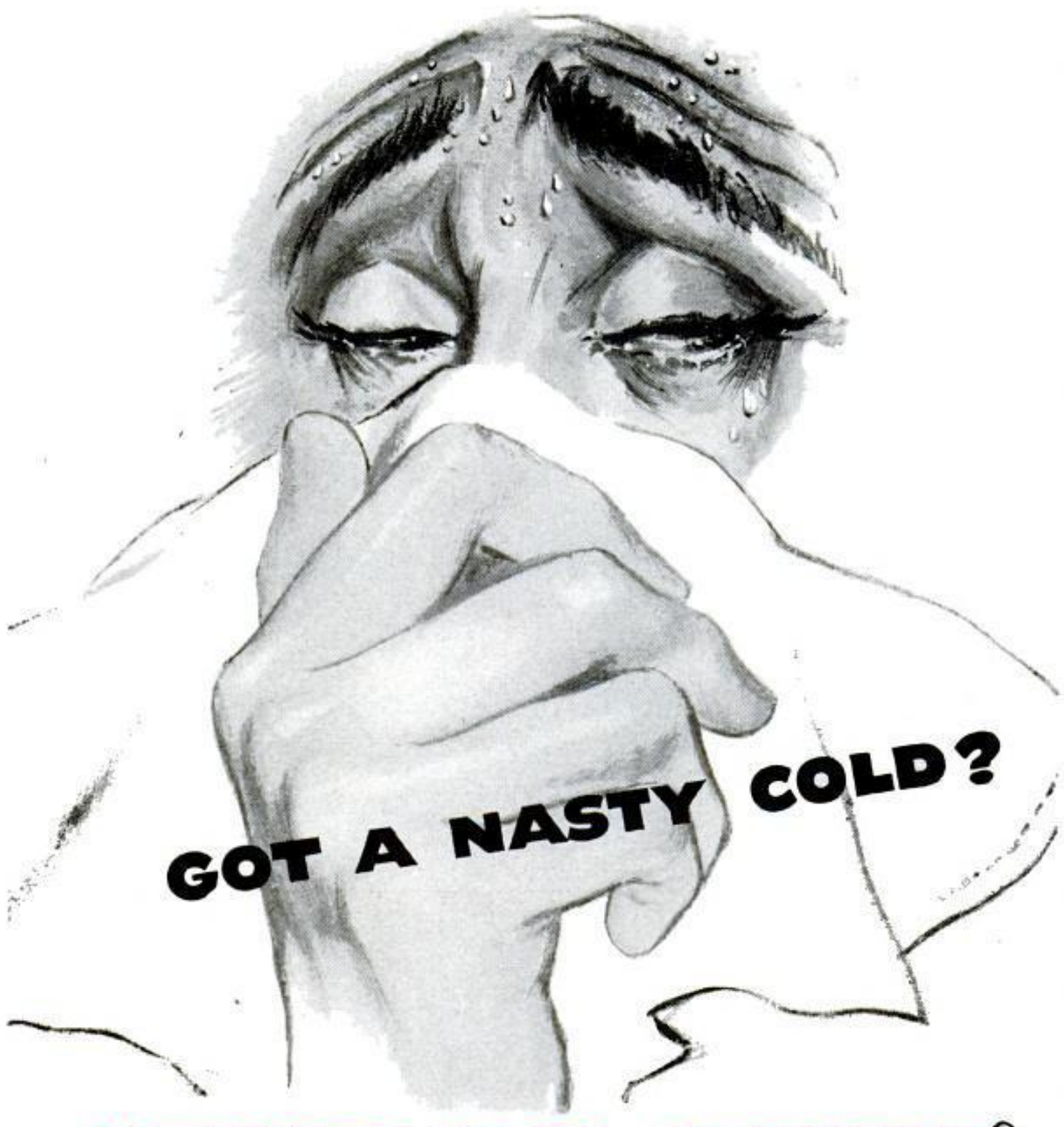
11 "Heart strangely warmed" after this, he preaches 42,000 times.



12 A son masquerades as his brother to get his blind father's blessing.

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NEW BROMO QUININE®
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Unlike aspirin and other less effective remedies, new Bromo Quinine is a *real* cold tablet. Its exclusive medicinal formula now contains an amazing new Citrus BioFlavonoid—plus the five potent cold-fighting ingredients that have made Bromo Quinine so famous. It now guarantees the most complete relief possible from *all* these cold miseries:

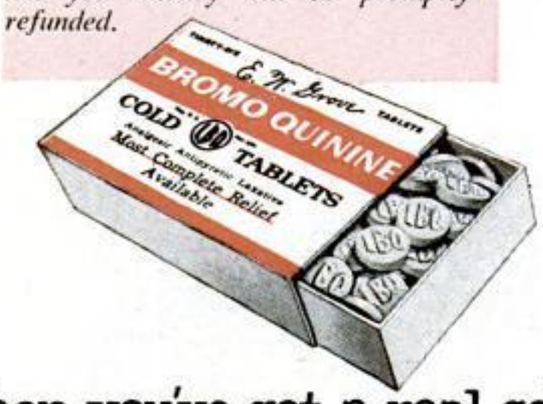
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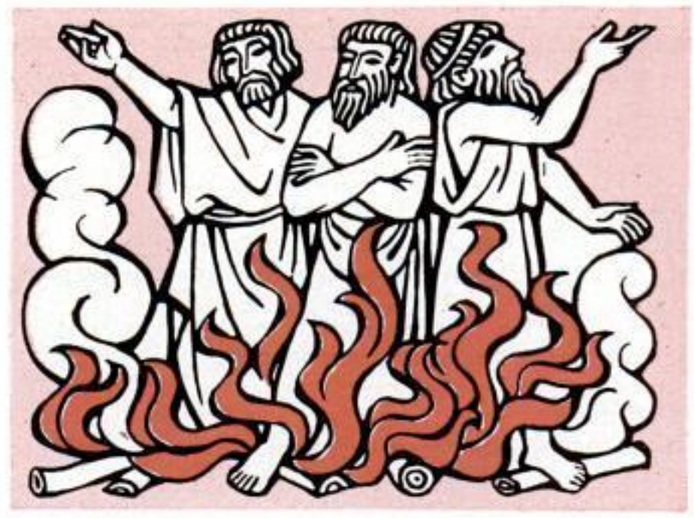


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When you've got a real cold - get a real cold tablet

BROMO QUININE

TEST CONTINUED



13 After refusing to worship an image, these three walk in heat so great that it kills the men who threw them in.

14 This missionary, who went to Asia when another man fell ill, once found his lost crucifix in a crab's claws.





15 The first saint from the New World, canonized in 1671 and patroness of South America, wore spiked crown.

16 At stake, one bishop says to the other, "We shall this day light such a candle . . . as shall never be put out."



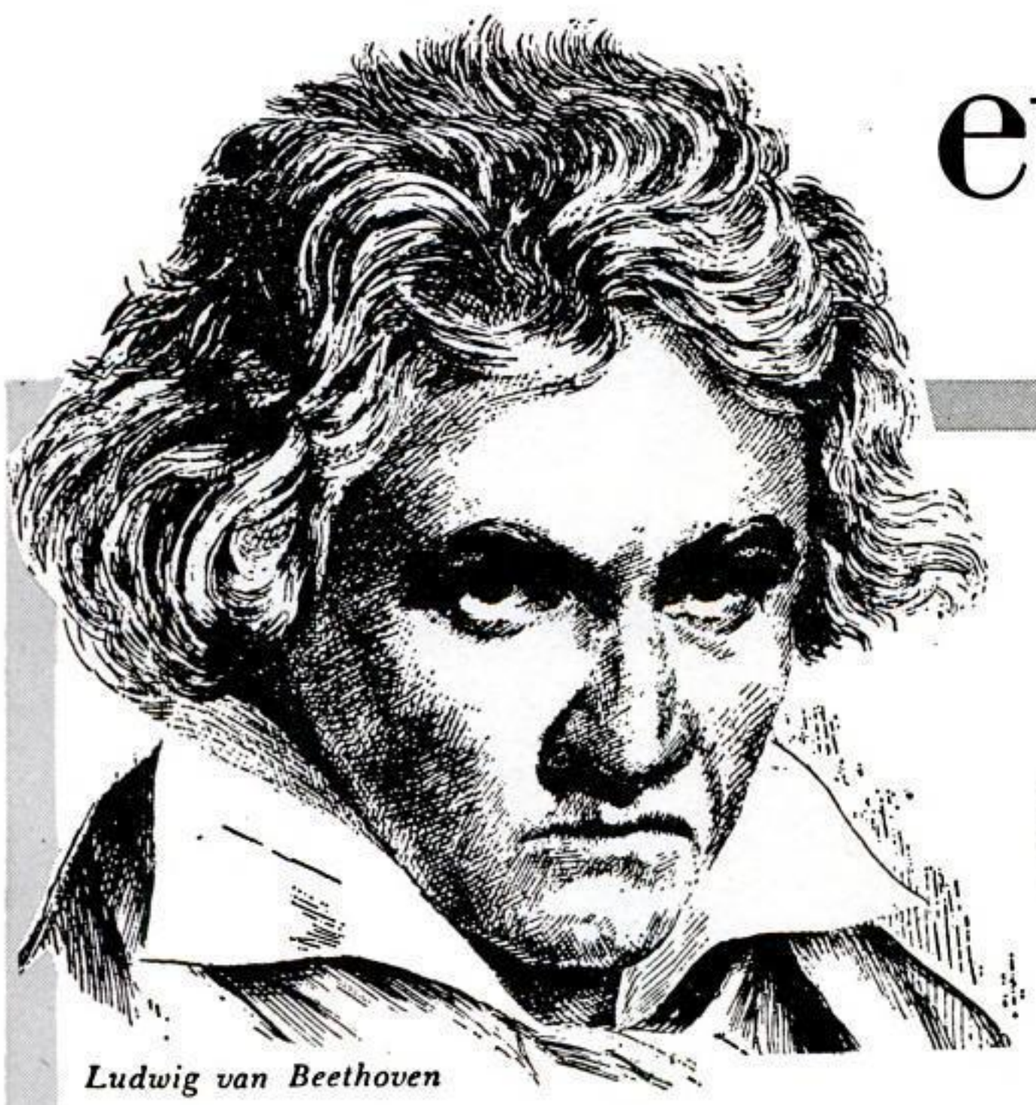
ANSWERS TO THE QUIZ

1 Christ forgives adulteress, telling accusers, "He that is without sin among you, let him first cast a stone." **2** Before cock crows Peter denies knowing Jesus. **3** Solomon settles dispute by suggesting that baby be cut in half. When only one woman protests, he awards it to her. **4** Dazzling light blinds Jewish leader Saul; he becomes Paul, a mighty Christian. **5** Albert Schweitzer plays Bach at African mission. **6** Christ raises Lazarus as dead man's sister Martha watches. **7** Ruth supports Naomi and wins Boaz' favor. **8** Father forgives prodigal son. **9** Henry IV stands barefoot in the snow at Canossa to gain forgiveness of Pope Gregory VII. **10** Stephen is stoned. **11** John Wesley has his turning-point religious experience. **12** Pretending to be hairy Esau, Jacob steals Isaac's blessing. **13** Shadrach, Meshach and Abednego defy the king of Babylon in the fiery furnace. **14** St. Francis Xavier, great Catholic missionary to Orient. **15** Peru's St. Rose of Lima, 1586–1617, Dominican nun. **16** Latimer addresses Ridley as they are burned in 1555, after refusing to renounce Anglican faith.

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Vol. 39, No. 26—Vol. 40, No. 1 LIFE December 26, 1955

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With this special issue LIFE *breaks a precedent, combining in one magazine the last issue of 1955 with the first of 1956. The subject is Christianity. The basic tenets and history of Christianity (Part*

THE TESTIMONY OF

The President of the U.S., a churchgoing Presbyterian who is shown (right) *attending a Memorial Day service last May, speaks with deep fervor and warm conviction on religious matters. More than 50 of his public speeches in the past decade have stressed religion's central significance to all mankind. So the words of Dwight David Eisenhower are particularly apt as an introduction to this special issue of* LIFE *devoted to Christianity in the U.S. and throughout the world. The following compilation is drawn from seven different addresses which Dwight Eisenhower has delivered since 1946. The President made four of these seven speeches in 1955.*

It was part of the privilege into which I was born that my home was a religious home. My father and mother believed that "the fear of God is the beginning of wisdom." The Bible was a daily and vital influence in their lives. They tried their best to instill its truths and its faith into their six sons.

Whence did we come? Why are we here? What is the true reason for our existence? And where are we going? For all of this, in the answers, we have the assistance—we have the faith—of the Christian ethic, or of our own particular religious convictions. In time of test or trial, we instinctively turn to God for new courage and peace of mind. Faith is our surest strength, our greatest resource.

Application of Christianity to everyday affairs is the only practical hope of the world. The result will be fresh vigor in the international effort to build a firm and just peace within the brotherhood of men under the fatherhood of God. Our forefathers proved that only a people strong in godliness is a people strong enough to overcome tyranny and make themselves and others free. Today it is ours to prove that our own faith, perpetually renewed, is equal to the challenge of today's tyrants. At issue is the true nature of man. Either man is the creature whom the Psalmist described as "a little lower than the angels" or man is a soulless animated machine.

The path we travel is narrow and long—beset with many dangers. Each day we must ask that Almighty God will set and keep his protecting hand over us so that we may pass on to those who come after us the heritage of a free people, secure in their God-given rights and in full control of a government dedicated to the preservation of those rights.

TABLE OF CONTENTS FOR THIS SPECIAL ISSUE

COVER: THE GREAT WERDEN CRUCIFIX
The 11th Century masterpiece, now in Essen, Germany, was chosen by a special jury (see below) for the National Council of Churches of Christ in the U.S.A.

I The Heritage of Christianity

A READERS' TEST: HOW IS YOUR CHRISTIAN LITERACY? 7

THE APOSTLES' CREED 16

THE LIFE OF CHRIST AS SEEN BY GREAT ARTISTS
Chosen for the National Council of Churches in the U.S.A. by the following members of its Art Commission: Alfred S. Barr Jr., George Heard Hamilton, Charles Rufus Morey, Perry T. Rathbone, Paul L. Tillich 18

THE ONWARD MARCH OF FAITH THROUGH THE AGES
By Paul Hutchinson 34

II Christianity in the U.S.

AN UNPRECEDENTED WAVE OF RELIGIOUS OBSERVANCE SWEEPS OVER THE U.S. 46

EDITORIAL: THE AMERICAN MORAL CONSENSUS 56

KOREAN ORPHANS GET AN OREGON HOME 58

CHICAGO: THE BIGGEST U.S. ARCHDIOCESE
Photographed for LIFE by John Dominis 62

FRONTIER'S RUGGED BASIS FOR AMERICAN PROTESTANTISM. By Robert Wallace 71

AMERICA'S MUSIC OF WORSHIP—AND SOME GREAT U.S. CHOIRS THAT SING IT 82

NEW IDEAS FOR CHILDREN CHANGE SUNDAY SCHOOLS AND HELP SWELL ENROLLMENT 95

BILLY GRAHAM RESTS UP AT HOME TO SAVE SOULS 100

U.S. CHURCHES: THEIR BELIEFS AND PRACTICES, A CHART OF 16 CHRISTIAN GROUPS IN AMERICA 104

REVIVAL AT HARVARD: DIVINITY SCHOOL GETS BACK IN TOUCH WITH THE LIFE OF THE CHURCHES
Photographed for LIFE by Alfred Eisenstaedt 106

FAITH'S NEW FORMS: CONTEMPORARY U.S. CHURCHES TAKE ON A LOOK OF THE WORLD THEY ARE SERVING 112

THE MONKS OF A KANSAS ABBEY LEAD A CLOISTERED LIFE OF DEVOTION. Photographed for LIFE by Gordon Parks 119

U.S. MISSIONARIES' FAITH SURVIVED RED CHINA'S TYRANNY 125

I below) might be considered the conclusion of LIFE's *series on great religions. But more than this, the issue reports (Part II) on the new multitude of Christian sights and sounds that are everywhere across the U.S.—the world's largest and most dynamic Christian country. And finally (Part III) the issue shows how the rest of world Christendom is related to this country's faith.*

A DEVOUT PRESIDENT

During the war this is what I found out about religion: it gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to higher power. Only by trust in oneself and trust in God can a man carrying responsibility find repose. If each of us in his own mind would dwell more upon the simple virtues—integrity, courage, self-confidence, an unshakable belief in his Bible—would not some of our problems tend to simplify themselves? Would not we, after having done our best with them, be content to leave the rest with the Almighty? I think it is possible that a contemplation, a study, a belief in those simple virtues would help us mightily.

Whatever our individual church, whatever our personal creed, our common faith in God is a common bond among us. This is the faith teaching us all that we are children of God. Together we thank the Power that has made and preserved us. By the millions, we speak prayers, we sing hymns—and no matter what their words may be, their spirit is the same: in God is our trust. Religion nurtures men of faith, men of hope, men of love; such men are needed in the building of a new world reflecting the glory of God.



DWIGHT EISENHOWER PRAYS ON THE HISTORIC BATTLEFIELD OF GETTYSBURG

THE BUSY LIFE OF A MINISTER: NEITHER SUNDAY NOR ANY OTHER DAY BRINGS REST FOR A GREAT FALLS, MONT. PASTOR 131

THE BIBLE, FOUNT OF THE CHRISTIAN FAITH, STILL ENGROSSES RELIGIOUS SCHOLARS 134

CHALLENGES TO AMERICAN FAITH: 'THE WORLD, THE FLESH AND THE DEVIL'
By John Knox Jessup for the Editors of LIFE 140

SPECIAL CHALLENGES FOR CATHOLICS
By the Reverend John Courtney Murray S.J. 144

III . . . And beyond the U.S.

A LESSON IN UNITY: FIVE SEPARATE FAITHS MERGE IN SOUTH INDIA
Photographed for LIFE by Dmitri Kessel 148

THE CHURCHES OF FREE EUROPE BATTLE COMMUNISM AND INDIFFERENCE. By André Laguerre 155

THE 'STRANGE, MUTE MAGIC' OF PIUS XII: THE IMPACT OF A SHY, SCHOLARLY POPE
By Emmet John Hughes 158

HOLY DAYS IN THE HOLY LAND
Photographed for LIFE by Dmitri Kessel 163

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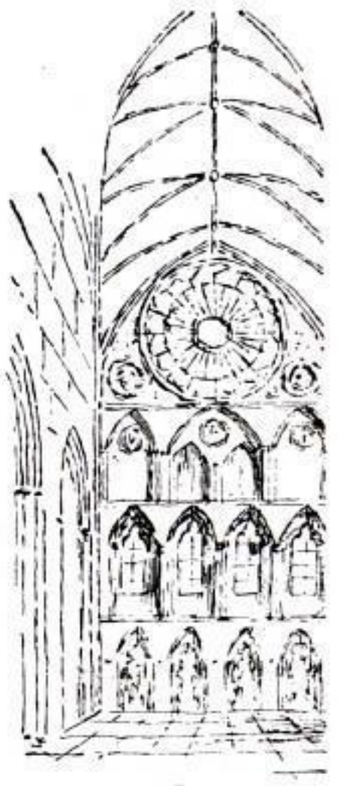
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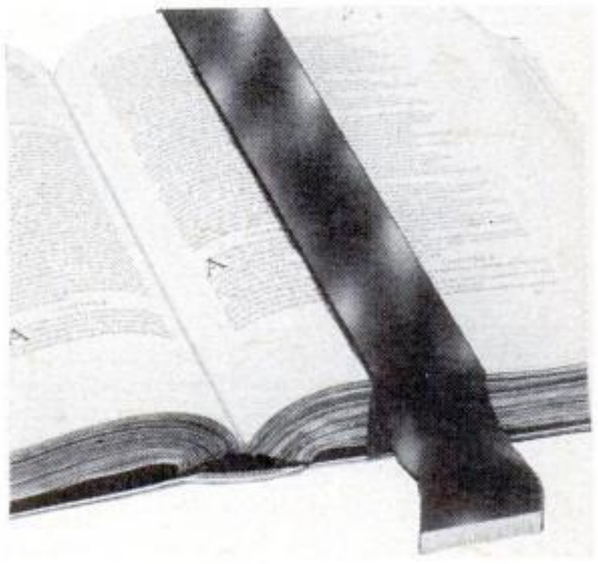
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For millions on millions of Christians the central convictions of their faith are expressed in the 110 words on the opposite page. This is the Apostles' Creed, repeated countless thousands of times every day in every part of the world by Christians of many churches. As a formal statement of belief it is used by Roman Catholics, Anglicans, Presbyterians, Lutherans, Methodists and many other Christians with only slight variations in wording (e.g., "*Creator*" *for* "*Maker*," "*Spirit*" *for* "*Ghost*," "*living*" *for* "*quick*"; *this version is one widely used by Protestants*). *Some groups, the largest being Baptists and Congregationalists, accept no binding creed.*

The earliest Christian statements of belief began when followers of Jesus had their converts answer questions concerning faith at the time they were baptized. These were not formalized at once; this creed, which legend later attributed to the Apostles, developed slowly, between the Second and Eighth centuries. It finally became the creed in many churches. For the individual Christian, who has concern for salvation, saying the creed is now—as it always has been—a personal avowal in historic words of the faith that man is saved through God's grace and Christ's life and death.



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BELIEVE IN GOD THE FATHER ALMIGHTY Maker of heaven and earth:

And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell; the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead.

BELIEVE in the Holy Ghost: the holy catholic Church; the communion of saints: the forgiveness of sins: the resurrection of the body: and the life everlasting.

Amen

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AS SEEN BY THE GREAT ARTISTS

THE LIFE OF CHRIST

The story and the spirit of Jesus are illumined in masterworks chosen for the National Council

Since its birth almost 2,000 years ago Christianity has centered about one forceful conviction—the divinity of Christ. This belief that God sent His Son to earth in the person of Jesus, who lived as humans live and suffered as humans suffer, separates Christianity from all other religions. To Christians, Jesus is not just the founder of Christianity but the essence of it.

What Christ said and did on earth has been and is a hope and a guide for millions of men. His life has inspired some of man's greatest creations—masterworks of poetry and music, of churches, paintings and sculpture. To emphasize the great treasury of Christian art, the National Council of Churches this year asked a special panel from its Commission on Art to make a selection of some of the most beautiful and moving portrayals of Christ. On the following 13 pages LIFE reproduces the panel's selection which encompasses the work of 15 artists and spans 14 centuries.

The early years of the life which began in the stable at Bethlehem were, in the main, uneventful. Then when He was about 30, the carpenter of Nazareth emerged and began to unfold His message. In this climactic period of His life, which probably encompassed no more than three years, Christ revealed Himself as a man of simple speech and profound wisdom, as a storyteller who could enthrall multitudes and as a being of all-embracing compassion and love.

But not until after His death upon the cross and His resurrection from the tomb did Christ's life reveal its true purpose. Then His words, "because I live, ye shall live also," took on their full significance. Ever since, through changing times and succeeding generations, the impact of His life and words has lifted men to unexpected heights and illumined their lives and works with a wondrous beauty.



THE ADORATION

In the rude setting of a stable the Infant Christ was born at Bethlehem. Mary and Joseph had come to be registered for taxation, and because the city was crowded they found no room at an

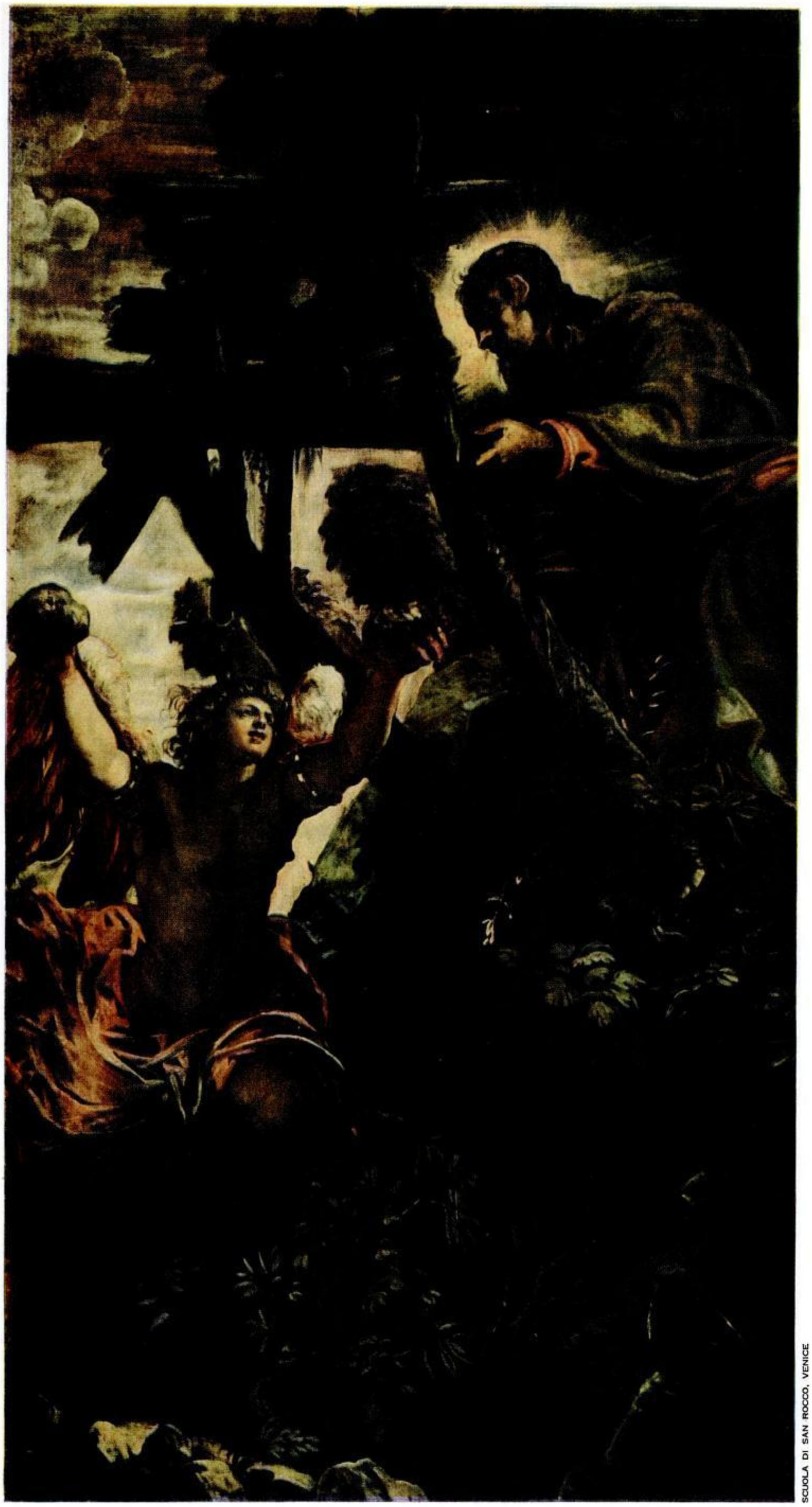
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UFFIZI GALLERIES, FLORENCE

OF THE HOLY CHILD BY THE SHEPHERDS

inn. But Christ's lowly birth was attended with joy and reverence and this the Flemish painter Hugo van der Goes portrayed around 1475 in an altarpiece, of which the center panel is shown above. While graced with worshipful angels—"Glory to God in the highest," they chorused—the painting conveys an earthy actuality through the presence of the awed and animated shepherds.

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SCUOLA DI SAN ROCCO, VENICE



THE TEMPTATION IN THE WILDERNESS

The years of Christ's preparation came to their end in the wilderness where He was led by the Holy Spirit to undergo physical and worldly temptations. After He had fasted 40 days and nights, Satan appeared before Him and tried, with beguiling argument, to make Him yield to earthly enticements. Around 1575 the Venetian Tintoretto visualized the dramatic encounter (*shown in detail above*) in which the Prince of Darkness tempts Christ to turn stones into bread. The restrained gesture of Jesus conveys His response: "Man shall not live by bread alone. . . ."

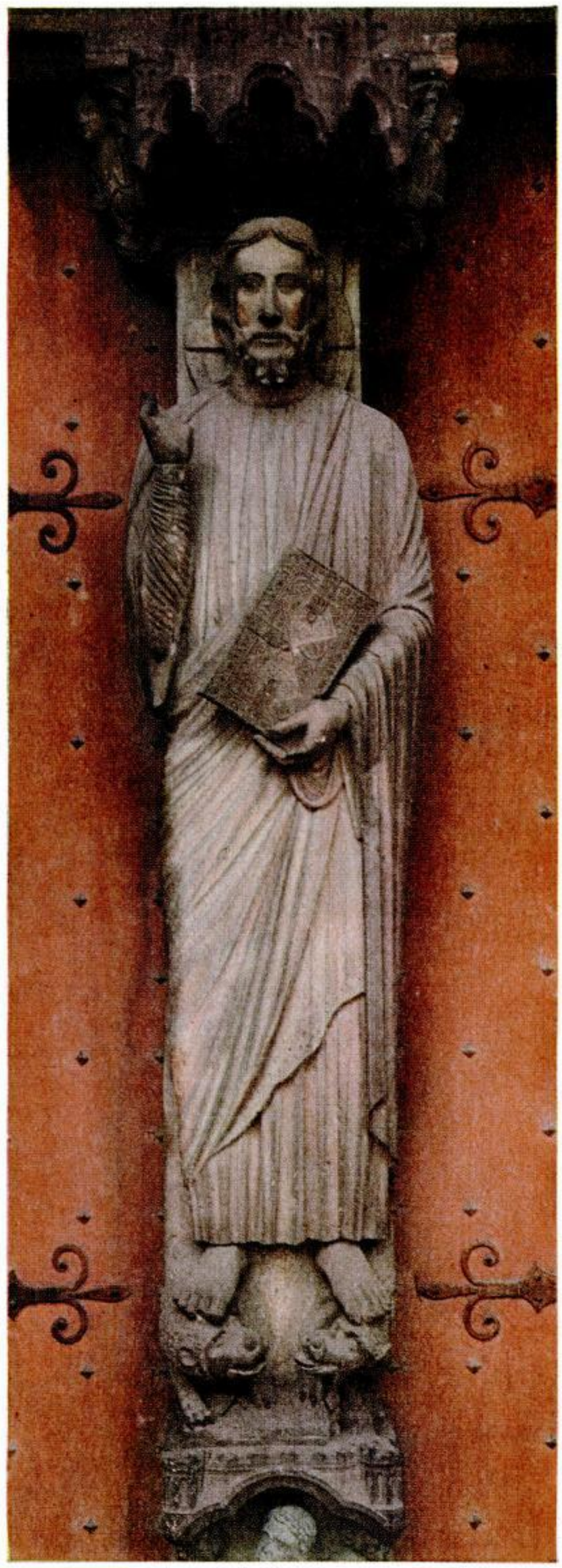
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NATIONAL GALLERY, LONDON

THE BAPTISM

At the outset of His active ministry, Christ permitted John the Baptist to perform the ancient Hebrew ritual of baptism which was symbolic of spiritual cleansing. In a painting of cool serenity (*left*) the 15th Century Italian Piero della Francesca portrayed the miraculous moment in the rite when the Holy Spirit, descending "like a dove," identified Christ as the Son of God.



CATHEDRAL OF NOTRE DAME, CHARTRES

CHRIST TEACHING

As Christ began to unfold His gospel, throngs gathered to listen to the teacher who spoke of God as a father and of a kingdom that was "not of this world." The wisdom and love that drew men to Him is reflected in the face of this 13th Century French sculpture at Chartres Cathedral.

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CALLING THE DISCIPLES

From the beginning Jesus moved among humble people, gathering a band of disciples to follow Him and carry on His teachings. First to be chosen were the fishermen Peter and Andrew. The calling of the two brothers was depicted around 1308 by the Sienese painter Duccio who, in a design of rhythmical simplicity, showed them as they pulled up their net filled with fish. Their faces convey their earnest wonderment as Christ says, "Follow me, and I will make you fishers of men."

THE TRIBUTE MONEY

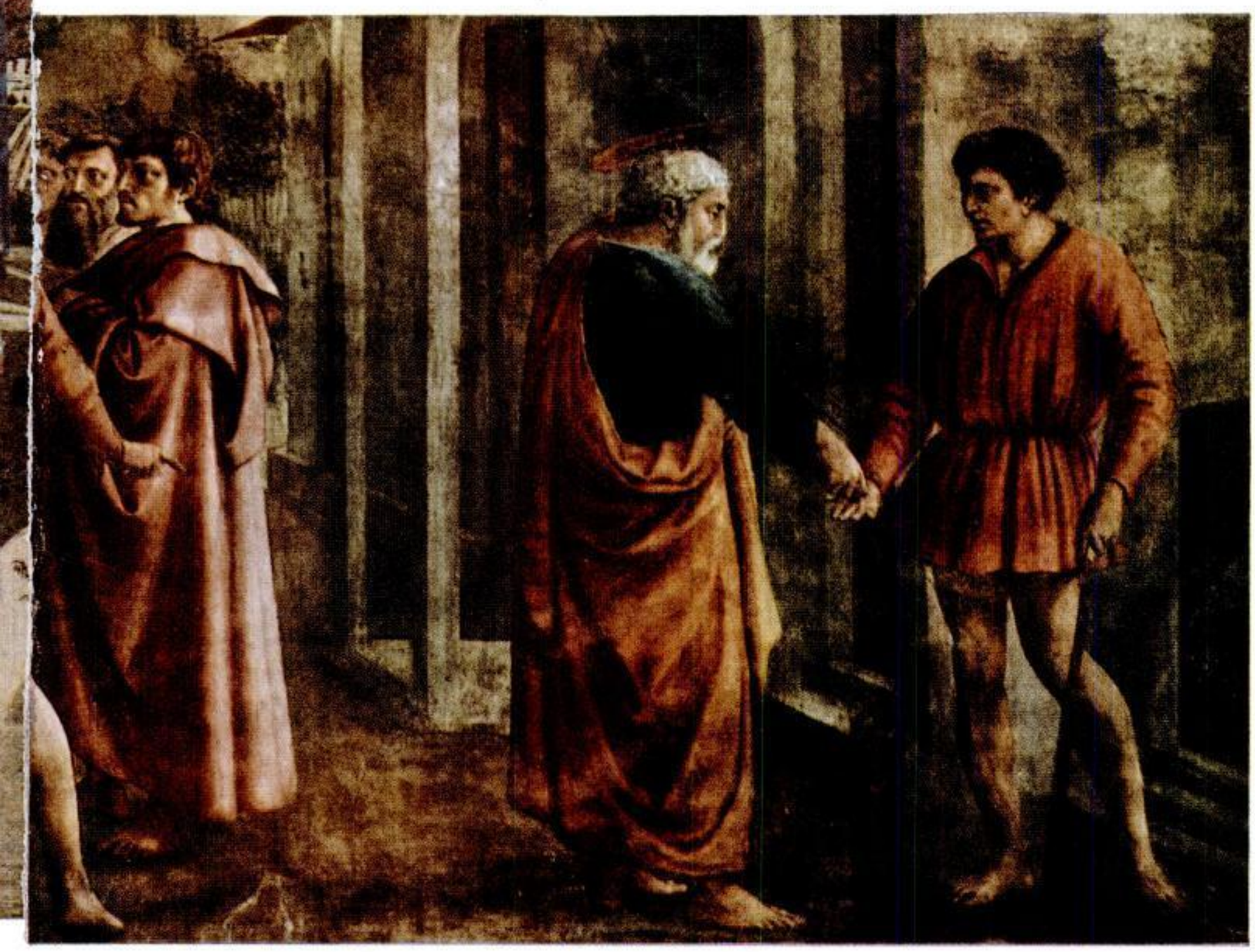
Jesus several times counseled His disciples to fulfill their duty to temporal rulers as well as to God. On one occasion, portrayed with power and gravity in this detail from a fresco (c. 1427) by the Florentine Masaccio, Christ told Peter to pay tribute money to a collector. After miraculously finding money in a fish, Peter paid the agent (*right*), carrying out the obligation Christ later expressed: "Render . . . unto Caesar the things which be Caesar's, and unto God the things which be God's."



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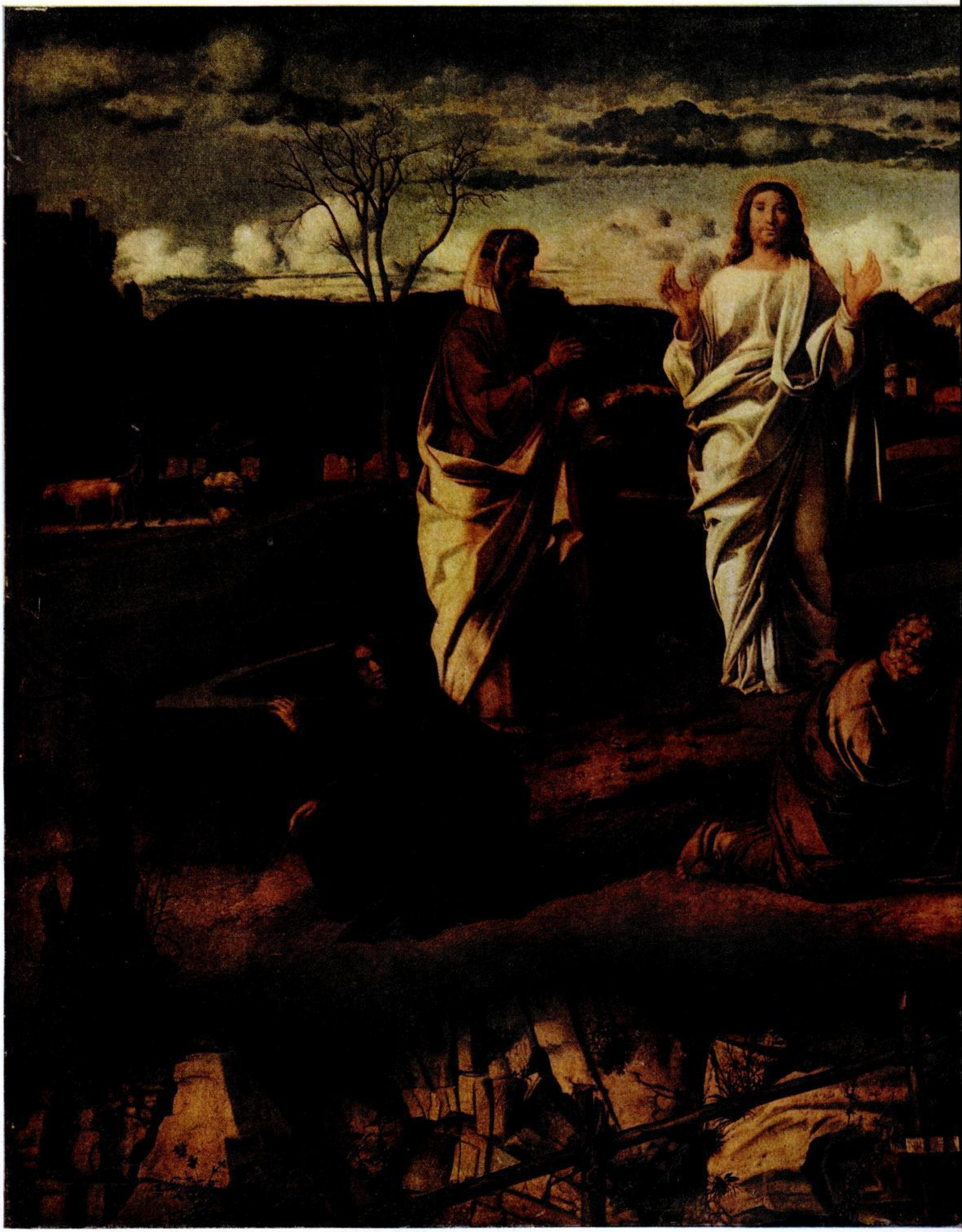


STA. MARIA DEL CARMINE, FLORENCE

THE STORM ON GALILEE

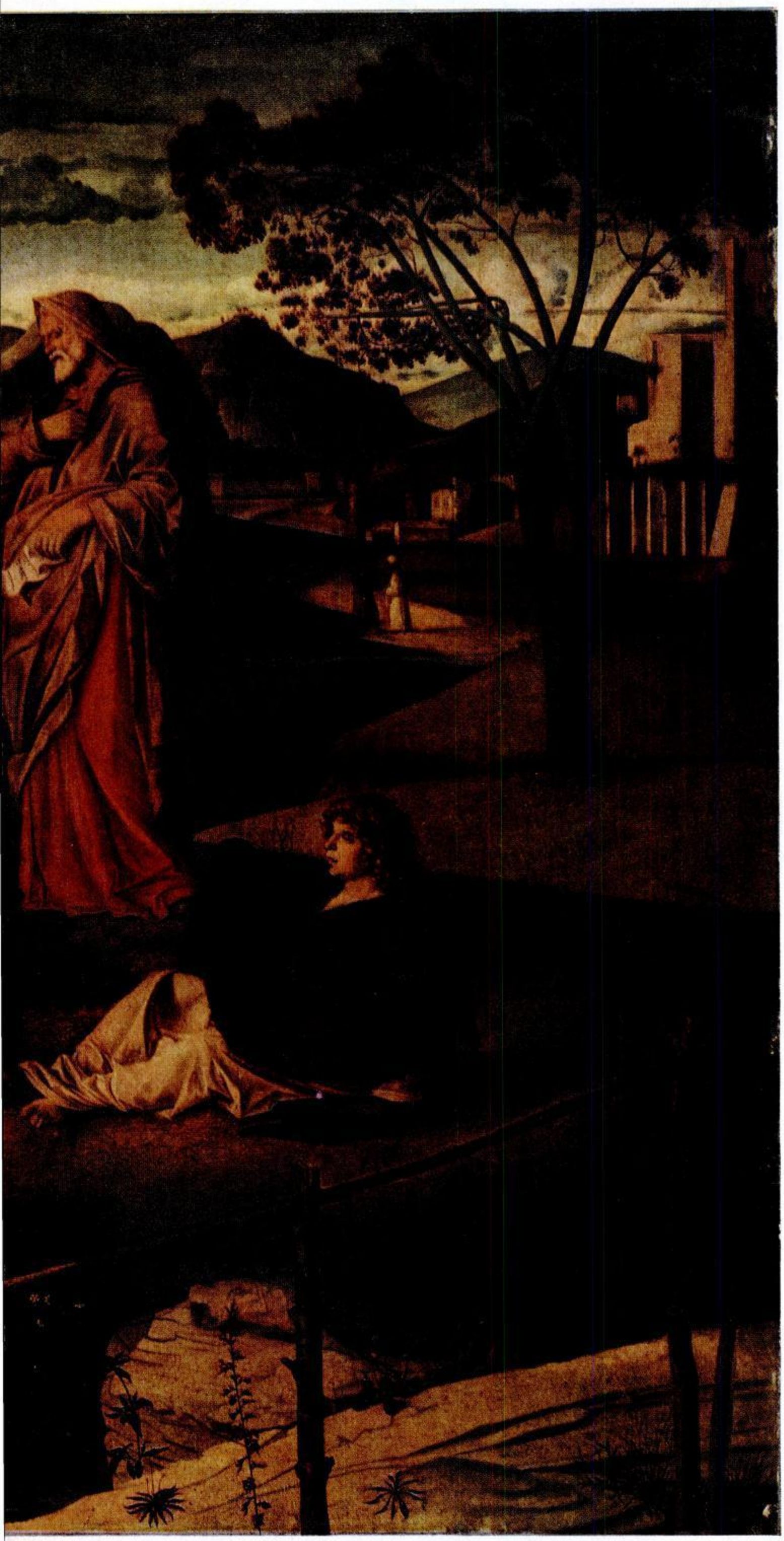
In the course of His teachings Christ tried to instill in His disciples a strong and abiding faith, but during a sudden storm on the Sea of Galilee fear overtook them. Awakened by their cries, Jesus arose, calmed the waves and the wind and admonished His followers: "How is it that ye have no faith?" This incident was dramatized around 1853 by the French painter Eugène Delacroix, who portrayed Christ as a solitary note of tranquillity amid the turbulence and terror of the tempest.

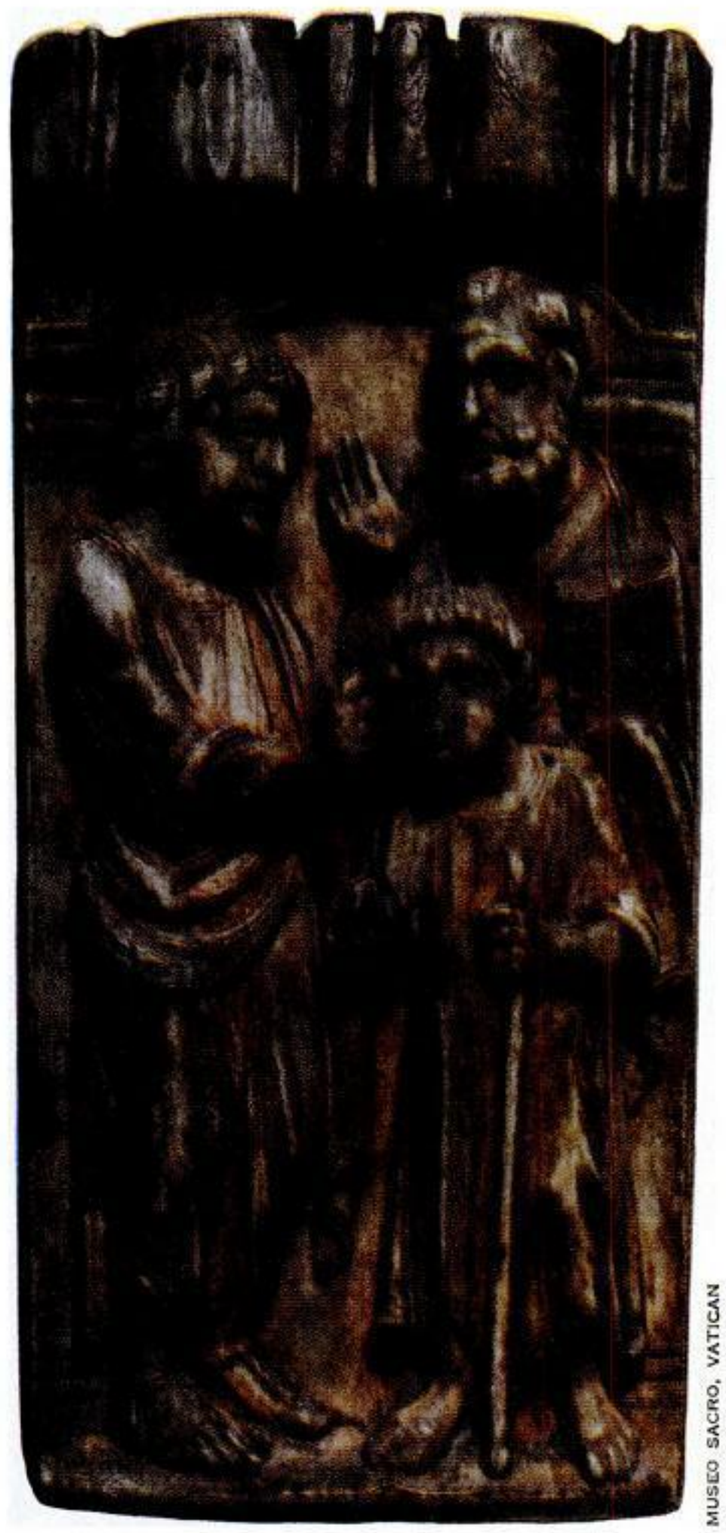
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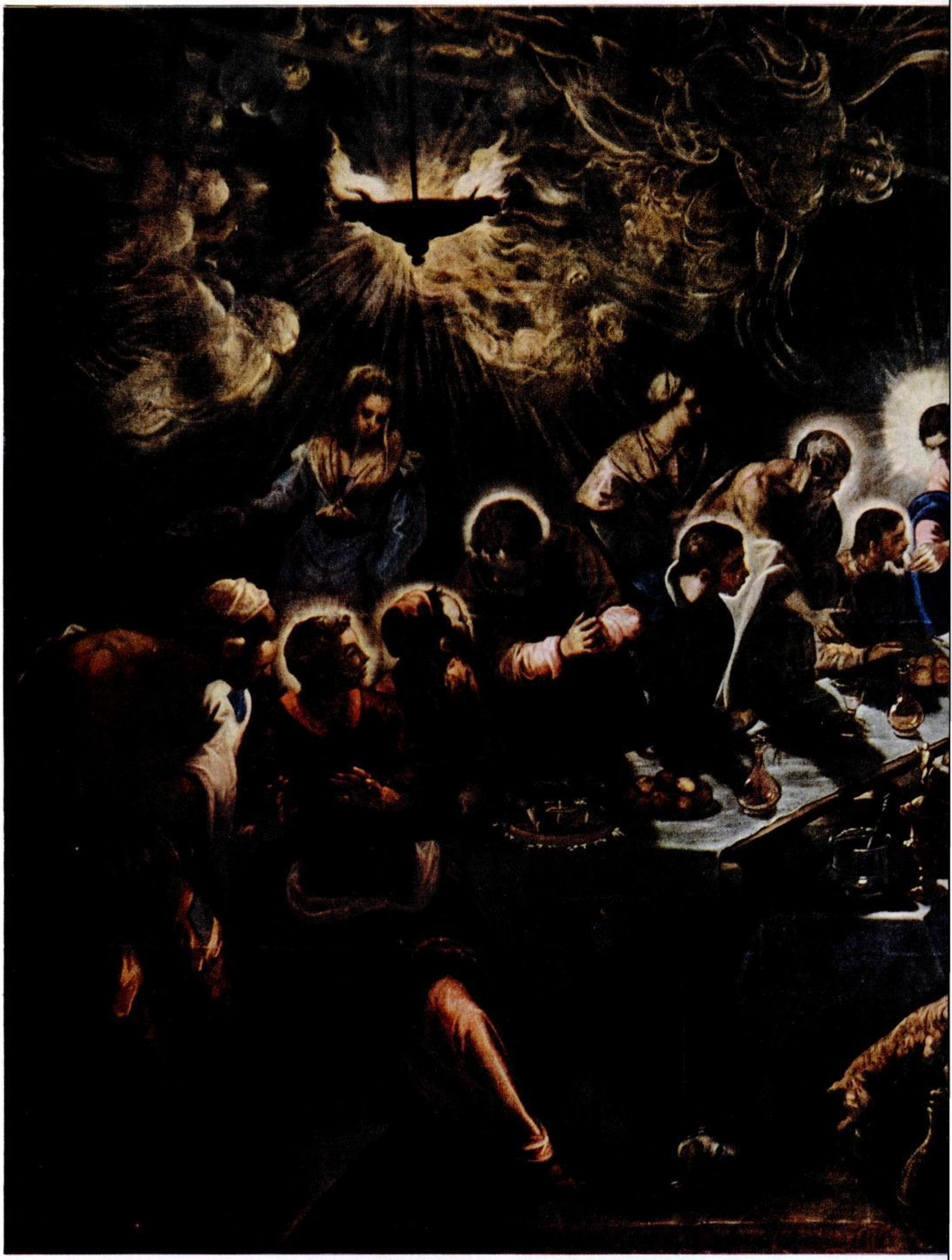
HEALING THE BLIND

Many times Christ was called upon to heal the sick and the blind. On most of these occasions He emphasized that faith played an important part in the healing but His followers emphasized His miraculous powers. The small ivory relief above, possibly carved in Constantinople around 500 A.D., shows Jesus restoring a man's sight with the touch of His hand. In its directness and simplicity it suggests the larger significance of Christ's miracle—His opening the eyes of mankind to God.

THE TRANSFIGURATION

A crucial point in the life of Jesus came with His Transfiguration, when His divinity was revealed to three disciples. As he prayed on a mountain, suddenly "his countenance was altered and his raiment was white," and the prophets Moses and Elijah appeared to tell of His coming sacrifice. This episode was painted around 1480 by the Venetian Giovanni Bellini, who caught the spell-like mood when a voice from heaven said, "This is my beloved Son in whom I am well pleased. . . . "

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CHRIST'S LAST SUPPER

The evening before His Crucifixion Christ shared His final meal with His disciples in the upper room of a house in Jerusalem. There Christ revealed that one of His disciples would betray Him and He asked them to remember His coming sacrifice through the act of eating the bread which "is my body" and drinking the wine which "is my blood." In Venice around 1593, Tintoretto

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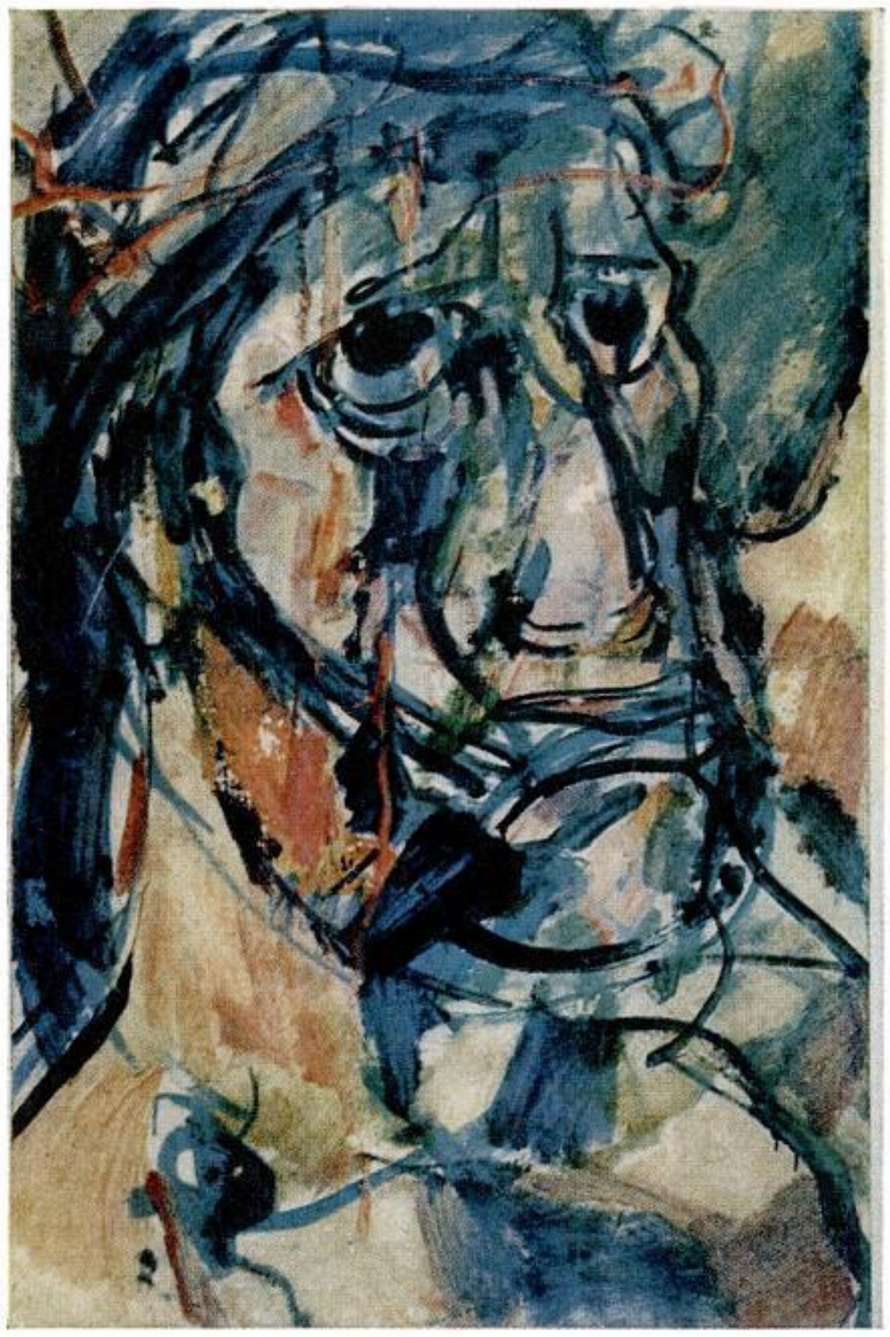


SAN GIORGIO MAGGIORE, VENICE

WITH HIS DISCIPLES

re-created the scene with a dramatic blend of worldliness and mysticism. On a huge canvas he depicted eleven of the disciples gathered along one side of the table, with Judas sitting alone, facing Jesus. As Christ offers the bread to a disciple, a luminous tumult of angels swirls down from the dark recesses of the chamber, unnoticed by the servants who are busy with mundane duties.

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THE CROWN OF THORNS

After Christ was sentenced by Pilate to be crucified, the Roman soldiers mocked Him as "King of the Jews," crowning Him with thorns and beating Him. In the agonized image (*left*) by the French modern Rouault, the face of Christ holds the suffering of all victims of human cruelty.

THE CRUCIFIXION

On Calvary, Christ was nailed upon the cross. Such a death was then ignominious but the cross soon became the central symbol of Christianity, and the Crucifixion, as poignantly portrayed in this 1477 painting by the Sicilian Antonello da Messina, assumed the beauty of eternal sacrifice.

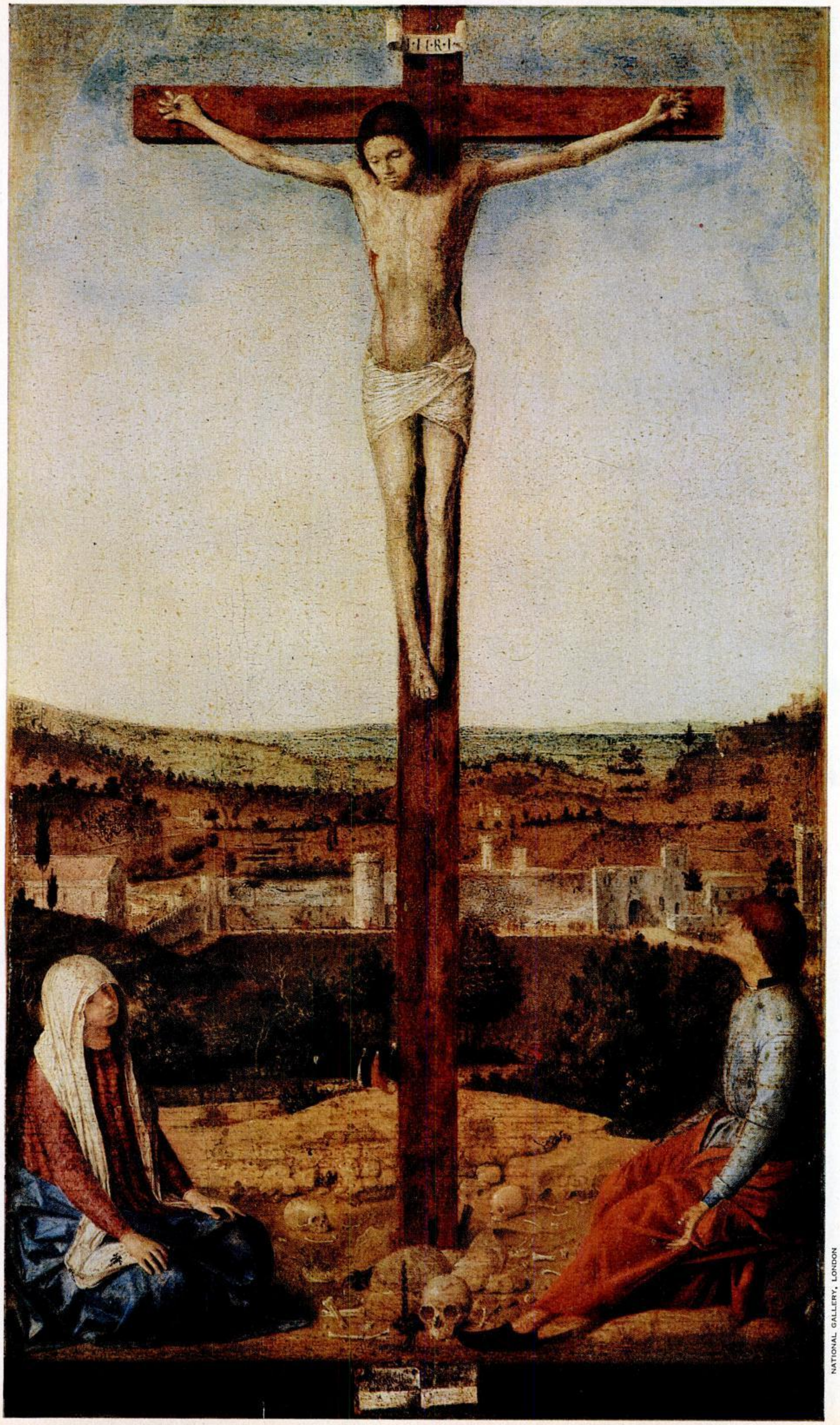
THE AGONY IN GETHSEMANE

Praying in Gethsemane before His betrayal, Jesus revealed His human dread of the Crucifixion. But as the German Wolf Huber shows in his 1530 work, Christ's spiritual strength sustained Him, in contrast to the fleshly weakness of the disciples who sleep, as soldiers come for the Master.



ALTE PINAKOTHEK, MUNICH

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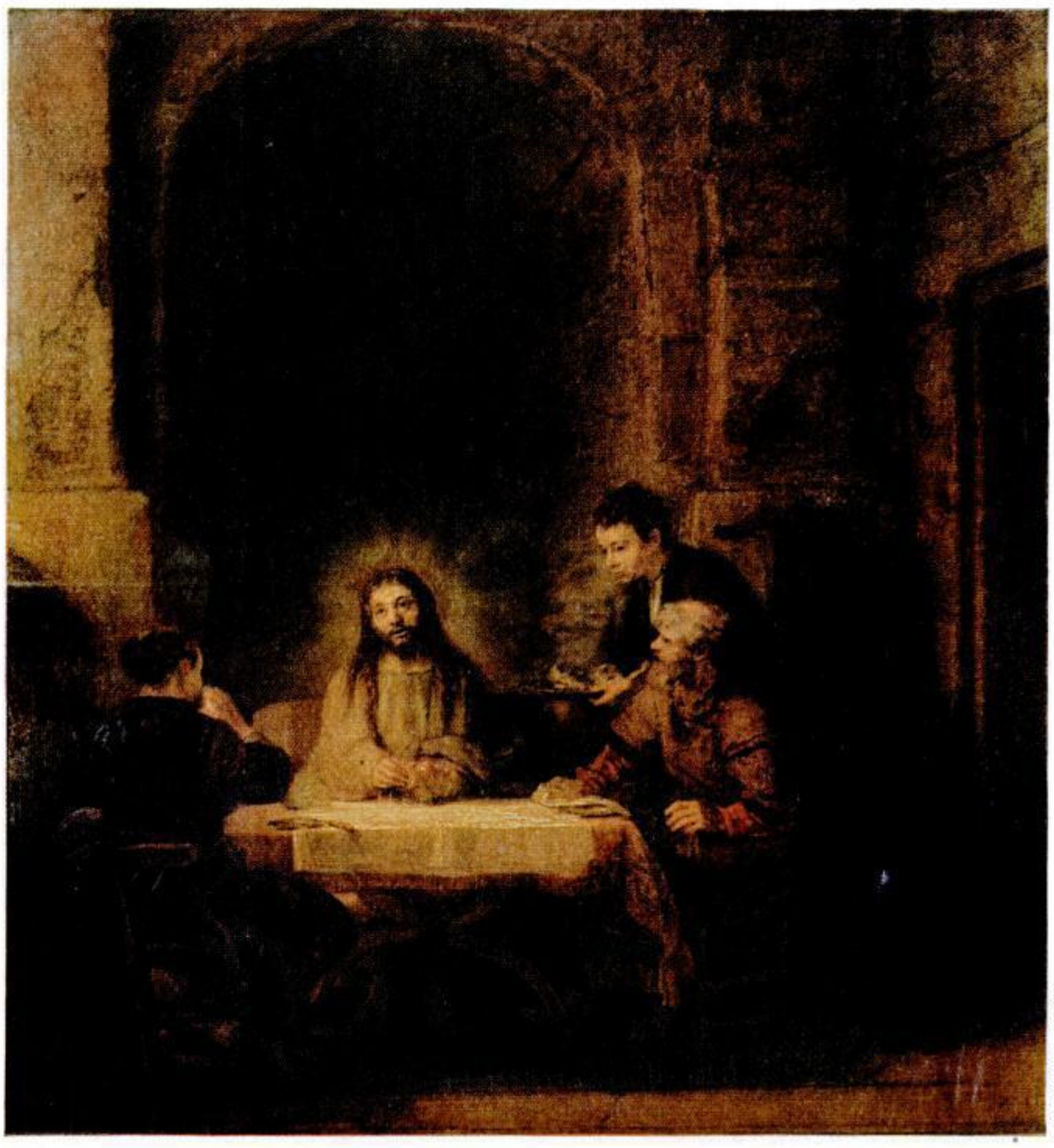
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LOWER CHURCH OF ST. FRANCIS, ASSISI

THE DESCENT FROM THE CROSS

At a dark hour after the Crucifixion, some of Christ's followers came to remove His body and bear it to a tomb. Their mournful task was depicted by the Italian Pietro Lorenzetti in a fresco painted about 1325 and shown here in detail. As they tenderly lift the body from the cross, it assumes an angular line which heightens the scene's pervading mood of anguish.



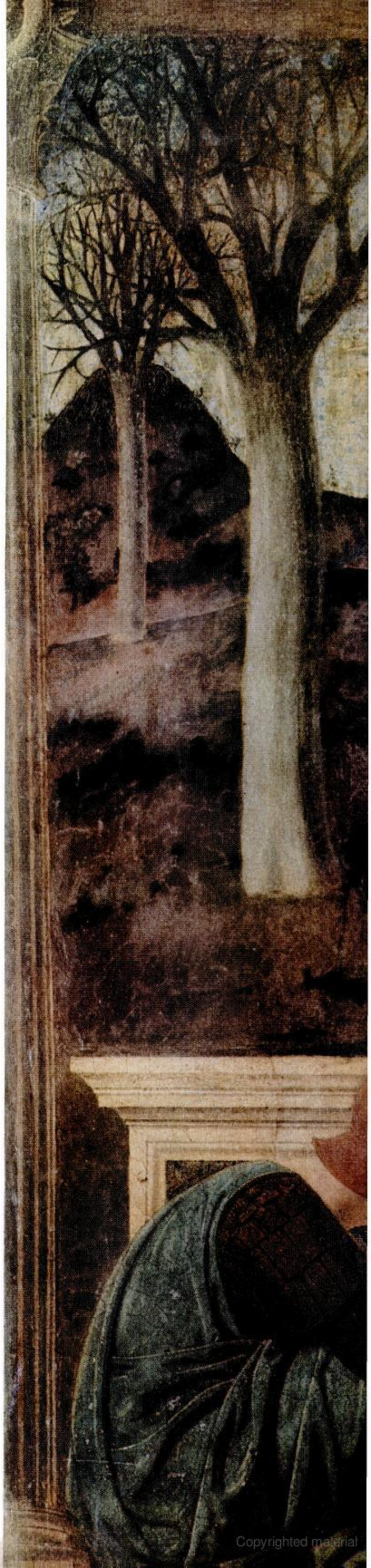
THE LOUVRE, PARIS

SUPPER AT EMMAUS

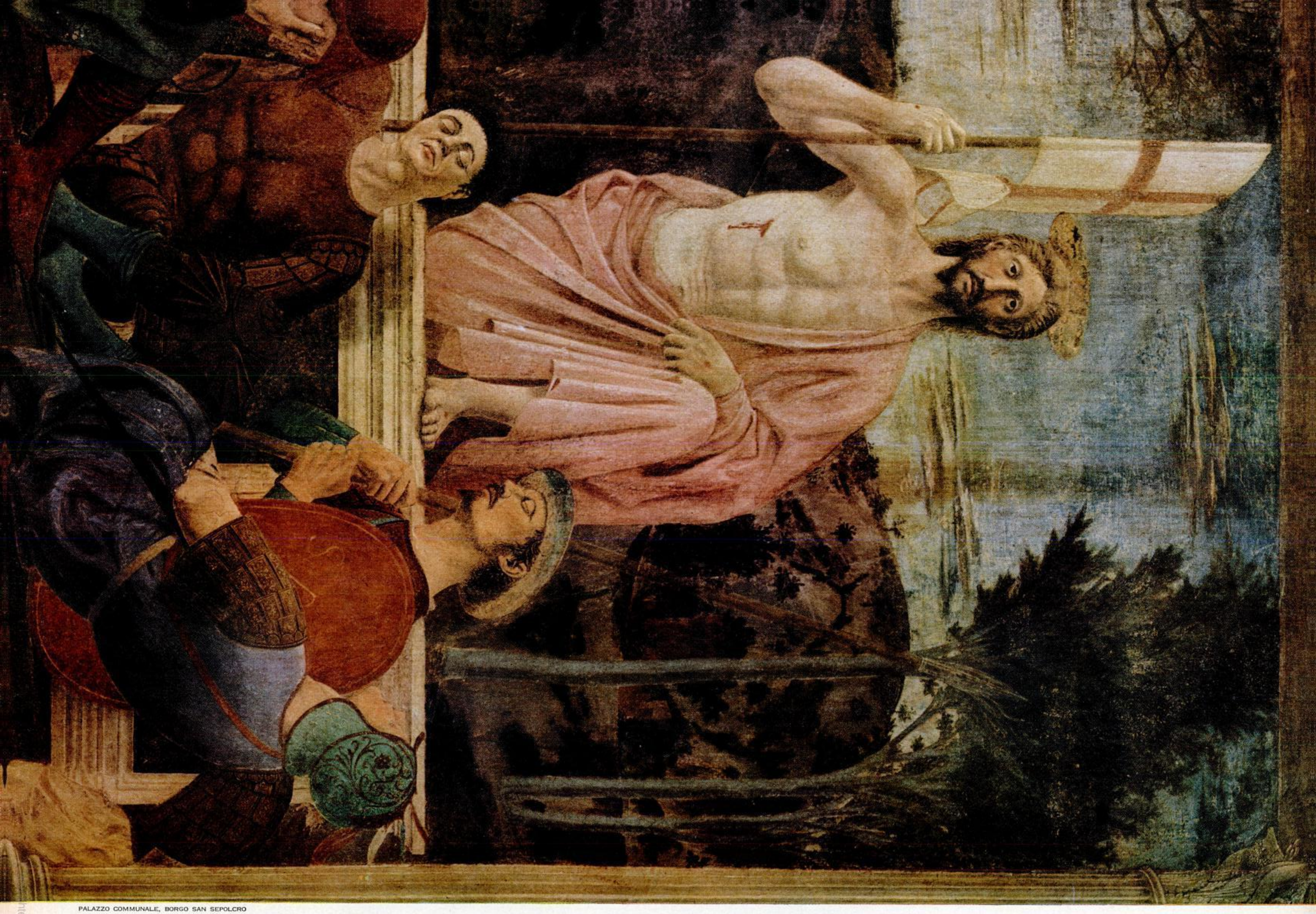
After the Resurrection Christ revealed Himself many times but nowhere more movingly than at a supper in Emmaus. In 1648 Rembrandt re-created the hushed exaltation of the moment when Christ blessed the bread and the disciples' "eyes were opened and they knew Him."

THE RESURRECTION

Three days after His death upon the cross, Christ arose, triumphant, from the tomb. The image of the Risen Christ, painted about 1463 by Piero della Francesca, conveys with stark majesty the wonder of His Resurrection and the hope it holds for all men of victory over death.



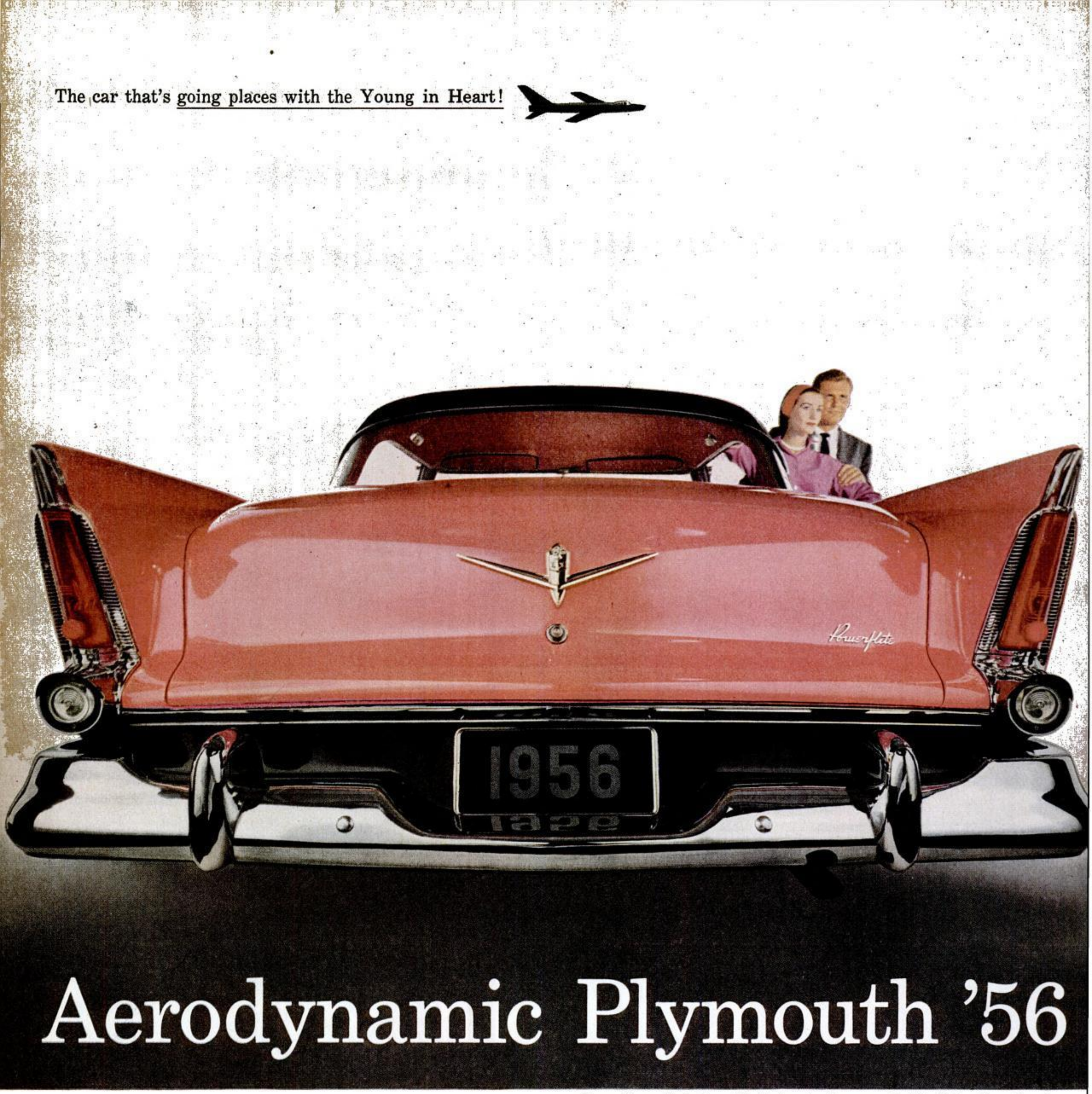
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Near the Dead Sea in 1947, a Bedouin was tending his goats. Suddenly he noticed one was missing, and thinking it had wandered into a nearby cave, he entered the cave in search. Inside he came upon a crumbling clay jar . . . and in the jar was an old manuscript. It proved to be an almost complete text of Isaiah dating from about the time of Christ.

This is just one of many important religious documents that have been discovered during the past 75 years. Such documents have taught us many new facts about Old Testament times and the early days of Christianity. New knowledge of ancient manuscripts has enabled scholars to discover more than 6,000 errors in the wording of the New Testament alone.

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Until the 15th century, Biblical texts were made by hand. As a result, words were accidentally omitted, added, substituted or wrongly copied from the original Greek and Hebrew lettering. But now, recently discovered documents—some more ancient and more accurate than any previously known—have enabled us to recover the original meaning of the Scriptures.

There is also a second source of misunderstanding. Words and phrases have changed in meaning throughout the ages. For example, when Salome danced before King Herod and was asked what she wanted, the King James Bible says she asked for the head of John the Baptist *by and by*. The Greek text states she wanted his head *at once*—which is what "by and by" used to mean. This is just one of more than a thousand words and phrases which no longer mean what the King James translators meant them to say.

The result is that many readers become confused by such expressions, find them a barrier to understanding the Bible.

Realizing this situation, the International Council of Religious Education, which is now the Division of Christian Education of the National Council of the Churches of Christ, representing forty major denominations, authorized a committee of distinguished Bible scholars to undertake a monumental task: producing a Bible for public and private worship that would be accurate in the light of modern scholarship, yet would still preserve the timeless beauty of the beloved King James Version. After completing their individual assignments, the scholars checked each other's work in face-to-face discussion, *verse by verse* and *word by word*.

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Actually, the Bible has not been changed. With the aid of ancient manuscripts that bring us new knowledge, the Revised Standard Version has recaptured the true meaning of the Scriptures. And in that sense this *new* Bible is really our *oldest*.

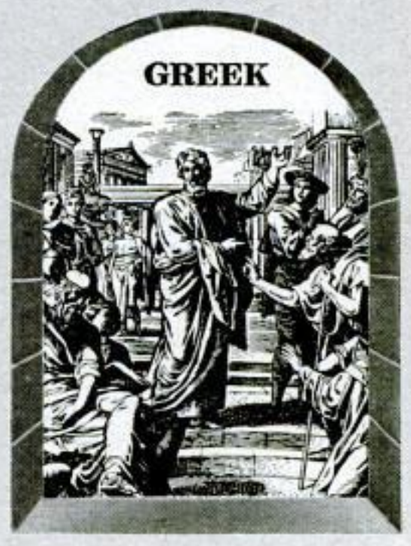
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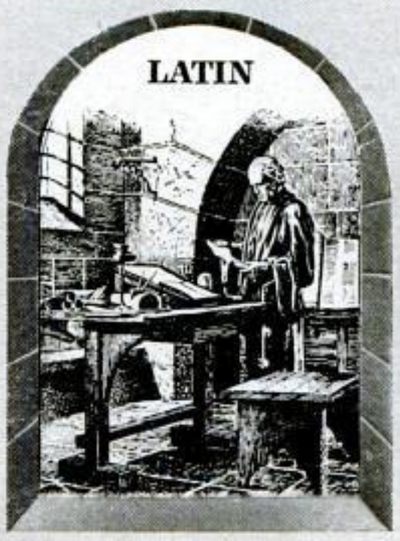
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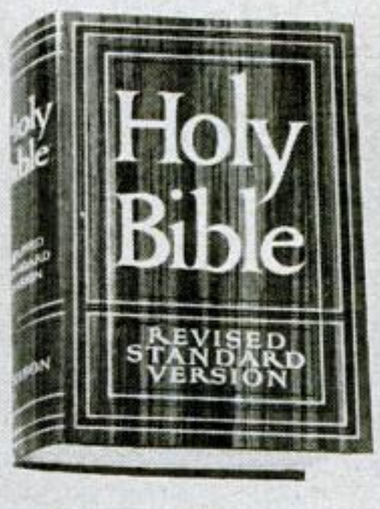
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TWO THOUSAND YEARS AFTER THE BEGINNINGS OF CHRISTIANITY, 25,000 PEOPLE GATHER ON EASTER MORNING IN HOLLYWOOD BOWL TO CELEBRATE

THE ONWARD MARCH

Through the centuries great men have taught the gospel of Jesus,

AMONG all the religions by which men seek to worship, Christianity is the most widely spread, embraces the largest number of adherents and makes the most stupendous claims for the divinity of its Founder and the finality of its teaching. Of the two and a half billion human beings on earth, nearly 800 million—one out of every three—are listed as Christians.

The churches in which Christians worship have, during their nearly 2,000 years since Christ lived and died, developed such an astonishing diversity of belief and ritual that it is sometimes difficult to recognize that they all acknowledge the same Lord. The glittering spectacle of an Easter Mass in St. Peter's, the stillness within the bare walls of a Quaker meetinghouse, the squatting circle of Congo tribesmen around the white-haired medical missionary, the chanting monks cut off from the world on the forbidden peak of Mount Athos, a hundred thousand Mar Thoma devotees gathered in a dry river bed to join their prayers under the blazing sun of South India, thousands pressing forward in Wembley stadium at the appeal of an evangelist, wraithlike figures kneeling in perpetual adoration before the altar in a Quebec convent, a sea of dark faces swaying while the tide of the spiritual rolls across them: "It's me, O, Lord, standin' in the need of prayer"—how can these, and hundreds of other differing manifestations, all be accounted parts of the whole to which we give the name of Christianity?

Some will deny that they are. But there is justification for the habit of including all such diversities in the reckoning. For all, under whatever form, acknowledge one God; all declare their loyalty to one Lord; all find in one Cross the symbol of their faith. The differences they present to the world are endless, confusing even to themselves, often enfeebling (for examples of the intricacy of theological argument, see page 45). Considered from the outside, it is not true, as one of their most-sung hymns affirms that

> We are not divided, All one body we,
> One in hope and doctrine, One in charity.

But in their ultimate allegiance they are one. They are Christians.

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THE RESURRECTION OF THEIR SAVIOUR, AS THE WHITE-VESTMENTED CHOIR, STANDING IN THE FORM OF A CROSS, SINGS A HYMN TO THE RISEN LORD

OF CHRISTIAN FAITH

building the world's most widespread religion

by PAUL HUTCHINSON

Inevitably the questions rise: Where did this Christian religion come from? How did it spread? Why has it taken so many forms?

The answers make up one of the most dramatic, and in some parts romantic, stories known to history. From the days of St. Luke, who wrote his account of the Acts of the Apostles some time in the first Christian century, down to the present, thousands of scholars have labored to tell this story. Within the limits of such a sketch as this, one can name only a few of the men and women who bore leading parts in making Christianity what it is today, trying to catch them in characteristic moments which suggest their importance to the record.

A recent cartoon showed a matron asking at a bookstore for "an impartial history of the Civil War written from the Southern point of view." Accounts of the way in which Christianity has developed are usually impartial in much the same sense. No matter who writes them—Protestant, Catholic, Marxist or agnostic—the author's background shows through. So it will be here, in a sketch written by a Protestant who believes that his Protestant heritage preserves vital spiritual values while at the same time it respects the values embodied in other traditions.

I

CHRISTIANITY is the religion which springs historically from Jesus of Nazareth. The first followers of Jesus believed that He traveled about Palestine as a preacher and teacher; that He healed and worked wonders; that He ran afoul of the conservative religious and political forces in that land, was crucified and rose from the dead. They declared that, in a resurrected and glorified form, He appeared to many of them. They *must* have believed it, for within 40 days after Jesus had been executed, what had been a despairing and disintegrating band of disillusioned dreamers was transformed into a company of zealots ready to dare any fate to proclaim that this resurrected Jesus was in fact God's promised Messiah, or, in Greek, the Christ. The Christian religion is founded on their belief that their Master rose from the dead.

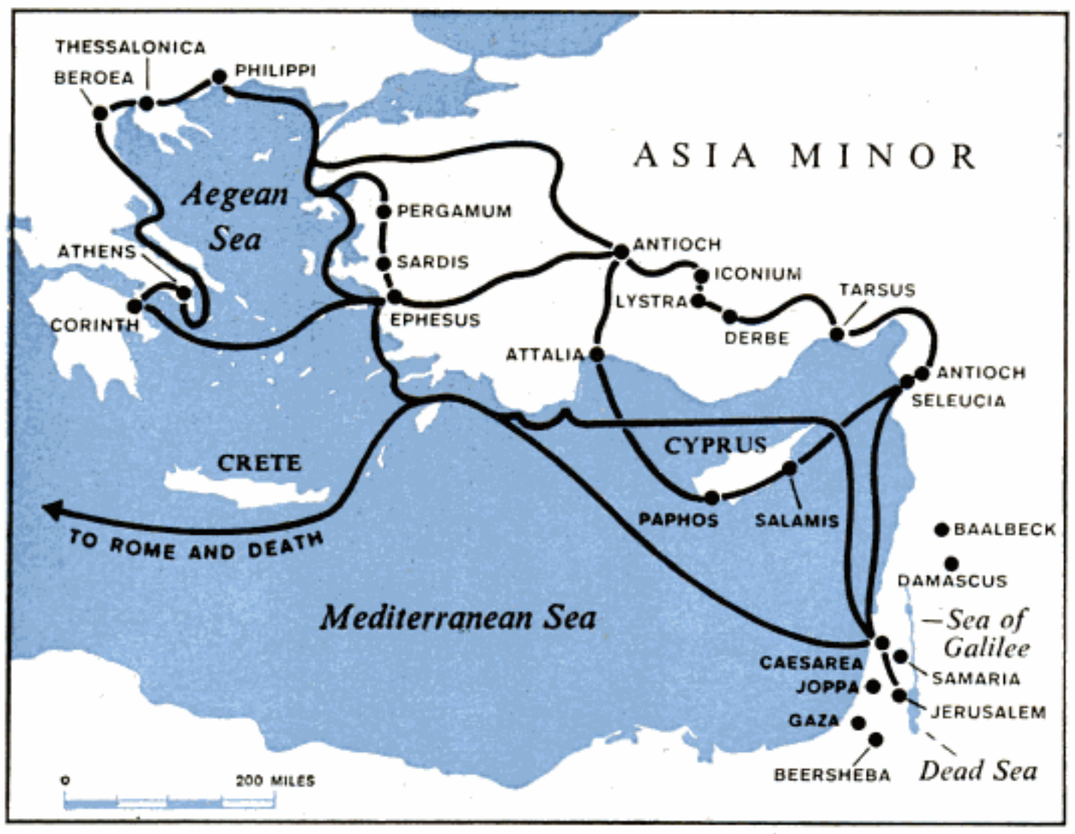
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In the company of Jesus' 12 specially chosen Disciples—reduced to 11 by the treachery of Judas Iscariot—the one who stands out is Simon, better known as Peter, a name derived from the Greek *petros*, meaning "rock." In Matt. 16: 18, 19, Jesus is reported to pun on the name and its meaning: "Thou are *Peter*, and upon this rock I will build my church. . . . And I will give unto thee the keys of the kingdom of heaven. . . ."

The other apostles, as this band of Jesus' intimates came to be known, are shadowy figures. But Peter, headstrong, blundering, violently temperamental, easily influenced by his surroundings or by the words of others, yet always ardent and—after one terrible experience while Jesus was on trial—always courageous, Peter is unforgettable. It is Peter to whom the Gospels accord the honor of first openly saluting Jesus as the Messiah. And when, 50 days after the Resurrection, the followers of the new faith made their first attempt to win a public hearing, it was Peter who preached the sermon on that first Pentecost. In his subsequent career he preached and taught in many places, finally reaching, in some unknown fashion, Rome, where he is generally believed to have suffered martyrdom under Nero about 65 A.D.

Besides Peter the outstanding figure in Christianity's formative first century was the man who has been credited—though with some scholarly dissent—with having written most of the Epistles which form such an important part of the New Testament, St. Paul. In his fine study on early Christianity, Dr. J.W.C. Wand has explained its rapid expansion from a Jewish sect into a world religion by the fact that "the Christian society was born at the place where two worlds met, the East and the West, the Semitic and the Graeco-Roman, the Jew and the Gentile." This meeting and mingling of cultures was very nearly incarnated in this one man, St. Paul.



ST. PAUL'S TRAVELS to spread the Gospel took him through Asia Minor, Greece, the Mediterranean islands and to Rome. On these journeys he sought out cities where no Christian had ever preached before, often working at his trade of tentmaker so that his new converts would not have to support him.

Born in the Cilician city of Tarsus, a Pharisaic Jew acquainted with the Greek Stoic teaching which was popular in his native city, Saul—as he was known before his conversion—went to Jerusalem as a youth to complete his Talmudic education under the famous Rabbi Gamaliel. Soon he was going all-out to suppress the new teaching, even having a part in the stoning of St. Stephen, the first Christian martyr. Then suddenly, in 35 A.D., as he was riding to Damascus bent on destroying a company of Christians there, he underwent the shattering experience so vividly described in Acts and reported in the apostle's own letters. From there, having adopted the name Paul (meaning "little"), he went on to become the great missionary to the Gentiles, traveling from one major city in the Roman Empire to another until he had covered almost all Asia Minor, Greece and various Mediterranean islands. After preaching his way possibly as far west as Spain, tradition says he was finally beheaded in Rome in about 65 A.D.

In Peter and Paul the Christian religion can be seen beginning to develop along both the great avenues which give it permanent importance. It develops as an institution (the church) and as a teaching, a theology, a faith. The institution is named first because the theology came out of it, not the institution out of the theology. The New Testament—Gospels, Epistles, Apocalypse—is a product of the church. Little of it was written until there was a flourishing church scattered all over the Roman world. It was not gathered in its finally agreed-on form until 692.

With Peter the rudimentary original nature of the Christian institution and the Christian teaching stands out. The early chapters of Acts show Peter rushing about to set up emergency forms of organization in the first Christian community in Jerusalem. They were improvisations, and some did not work out well. Peter's teaching, as shown in the long report of his sermon on the first Pentecost and in I Peter, was just as rudimentary. Jesus was the Messiah, sent by God, rejected by His nation but certified by His Resurrection, who was soon to return to lift into a glorious and eternal state of bliss all who acknowledged Him as Lord and were baptized in His name. The tremendous questions regarding the nature of Christ and His relation to God and to humanity, which were to rend later generations and still torment men's minds, seem scarcely to have occurred to Peter.

Paul was of a different stripe. He was no Galilean fisherman being carried to immortality by the intensity of his devotion to a Master with whom he had lived on terms of personal intimacy. Paul was a sophisticated Roman citizen and a product of the Greek-Hebrew culture. He was an indefatigable founder of churches, and in these churches he had to deal with all sorts of competing interpretations of what Christian teaching was. So he wrote letter after letter to straighten out the thinking—and at times behavior—in these churches. Many of these letters have not survived, but those that have are the real beginning of the attempt to formalize, rationalize, put down in logical argument the Christian faith. So much so that it has been charged that Paul, not Jesus, is the true author of what we know today as Christianity—that differences and divisions among Christians have resulted from the obscuring of the simple moral precepts of the Galilean by the sophisticated metaphysical speculations of this man from Tarsus.

One trouble with this interpretation is the increasing realization that what Jesus taught was by no means confined to simple moral precepts. Along with the Beatitudes and the rest of the Sermon on the Mount, along with His assurances of God's fatherly love and care, must be set His prediction of impending catastrophe, of coming judgment and punishment—and only after these the coming of a new age. When Paul, writing 20 to 30 years later, tried to give a satisfying interpretation of these teachings to the Gentile converts in his churches, naturally the first question he had to answer was: Who was this Jesus Christ? By what authority did He make His tremendous declarations about the relation of God to the world and man and about what was to be the ultimate outcome of that relationship? When Paul tried to answer those inescapable questions—inescapable if Christianity was to survive—the theology which was to take hard-and-fast form in the later creeds was born.

II

FOR 250 years after the martyrdoms of Peter and Paul the Christian church spread steadily over the Mediterranean world, its expansion not much affected by periods of official repression which sometime blew up into rigorous persecutions. During the same period, whether Christians were enjoying a respite from state interference or being forced to go underground, there gradually emerged a formulation of Christian teachings (though never complete agreement) and of ways in which congregations should be governed. Concerning this latter phase of Christian development legions of scholars have battled for centuries, and are still battling. As someone has said, the history of Christianity between the time when the first Christian congregation fled from Jerusalem, just before Titus' triumph in 70 A.D., and a century later, is like a plunge into a tunnel.

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We know it came out at this end with a fully articulated institution —churches, the equivalent of dioceses, bishops, minor clergy, sacraments and all the rest—together with a proliferating and subtle theology. But we really do not know a great deal about what went on in the tunnel. Not as much as it is sometimes claimed we know.

The Second and Third centuries witnessed an accelerating decline of the Roman Empire. A rough-handed old soldier, Diocletian, who became emperor in 284, stopped the retreat for a time and even reconquered most of Britain and Persia. But for reasons not entirely clear, Diocletian's reign also brought the most terrible of all the persecutions of Christians. For two ghastly years the old emperor did his best to drown Christianity in blood. One legend says that when the emperor's order to destroy churches was affixed to the palace gate at Nicomedia, a high-ranking officer tore it down and was immediately executed—to become St. George, the patron saint of England. If he ever fought a dragon, it must have been imperial Caesar.

In 305 Diocletian gave up his effort to destroy the young religion and abdicated. A struggle for the imperial power between two "Caesars" and two "Augusti" began at once, but it was speedily decided in favor of Constantine, who led his troops from York, in England, first to victory in Italy and later to control of the eastern portion of the empire as well. It is said that Constantine, before a decisive battle at the Milvian Bridge outside Rome, saw a vision of a lighted cross in the night sky and the words "*In hoc signo vinces.*" From that time his legions carried standards with *Chi Rho,* the initial Greek letters of Christ, surmounting a cross.

Constantine was not then an avowed Christian; indeed, he was not baptized until on his death bed. But his political sagacity told him that he required some strong cultural cement to hold together his sprawling, multicultured empire, and he believed that he could find that binding element in Christianity. He began, in the so-called Edict of Milan of 313, by extending complete toleration to Christians. As emperor in his new capital of Constantinople he became the great patron of the church. Theodosius I, who became emperor only 42 years after Constantine's death, made Christianity the only official religion of the empire.

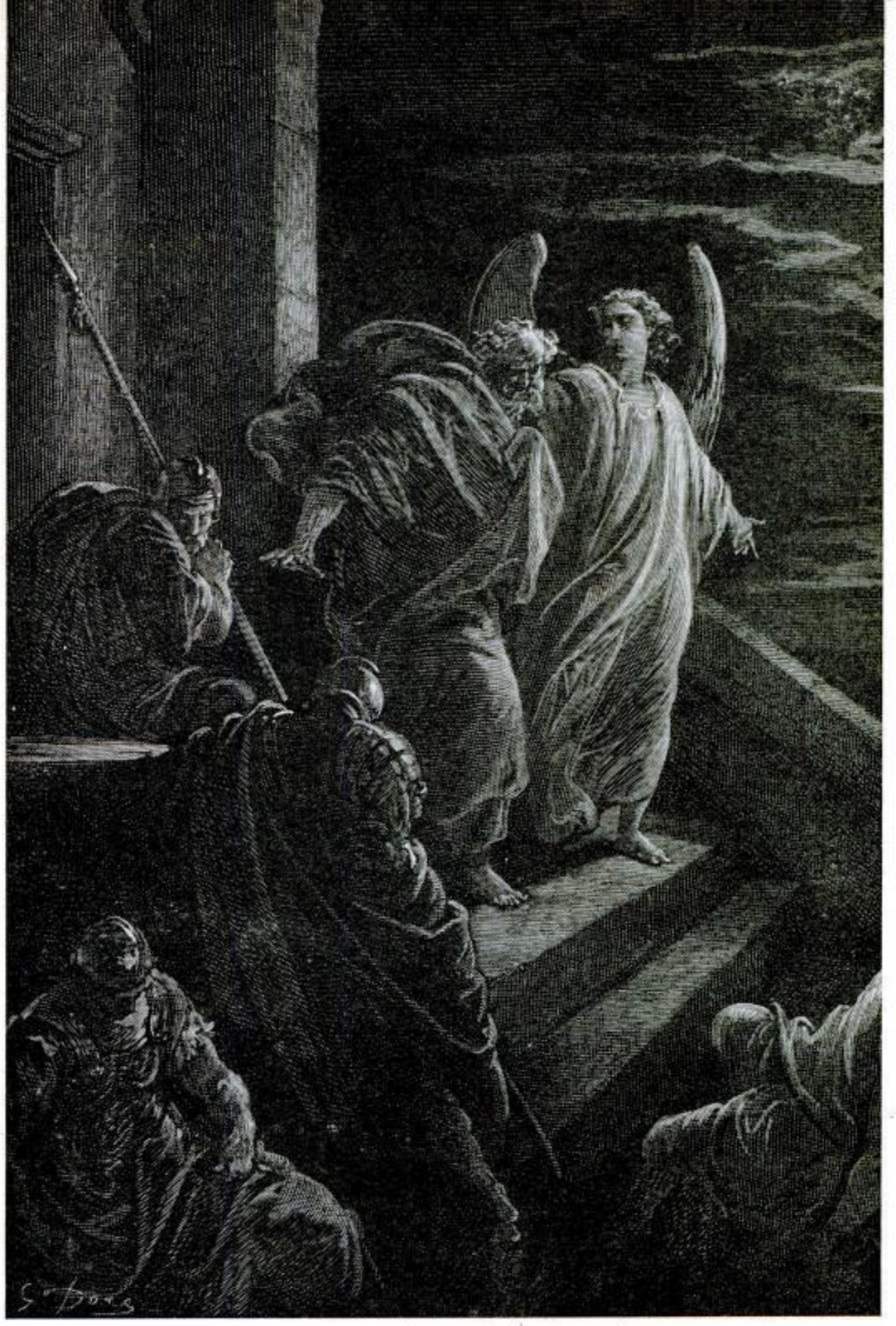
But Constantine must have begun to wonder whether Christianity was the unifying force he had believed. From all quarters came reports of the bitterness with which Christians were disputing over theological issues, excommunicating and denouncing each other. These disputes came to a focus in Alexandria, where the elderly and popular presbyter of a fashionable church, Arius, had been challenged by a young theologian, Athanasius, for his teaching on the Trinity. The issue was whether Christ was of the *same* substance as God the Father, or, as Arius held, of *like* substance. Because the two Greek words involved, *Homoousian* and *Homoiousian*, were so similar, Gibbon later passed on a sneer that in the struggle which followed for more than a century, Christians fought each other over a diphthong. But that diphthong carried an immense meaning.

This battle raged and spread until finally the emperor, who was incapable of understanding the subtleties of the theological distinctions involved but was determined to have internal peace, summoned all Christian bishops to a council at Nicaea in 325. The first great Christian historian, Eusebius, who participated in that historic meeting, tells how some 300 bishops with their attendants—all but 10 from the eastern end of the empire—came rushing to Nicaea in a frenzy of excitement, many scarred by what they had undergone in Diocletian's persecutions, with eyeless sockets, disfigured faces, twisted and withered limbs, paralyzed hands. Constantine himself presided, and out of an assembly which had more of the characteristics of a political convention than a religious convocation there came finally that Nicene Creed which declares that Christ was of the same substance as God and which remains a standard of orthodoxy for Roman, Eastern, Anglican and some other churches.

III

FROM Constantine on, the Christian record undergoes a fundamental change. Many will contend that it was not a change for the better. "After Constantine," said the late Dean William Inge, "there is not much that is not humiliating." This is, of course, too sweeping. But certainly life in a church which had vanquished

CONTINUED



DELIVERANCE OF ST. PETER from prison, shown in a Doré painting, was achieved, according to the Bible, by angel who led him past sleeping guards. Peter had been imprisoned during a period of Christian persecution but escaped to preach again and found churches all over Holy Land and Asia Minor.



SHIPWRECK OF ST. PAUL occurred during his voyage to Rome. He had been arrested in Jerusalem and was being carried to Rome under guard, but when a storm arose, he promised that he and all the ship's company would survive. Doré's painting shows them safely reaching the island of Malta.

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its rivals, in which membership was soon by imperial decree to include all loyal subjects, was bound to differ from that in a church where membership was by individual choice and might bring martyrdom.

In such a changed situation the Eastern church instinctively sought to protect its spirituality by withdrawal from worldly contacts. The deserts near Antioch and in Egypt filled with hundreds of anchorites who, despairing of the fate of society and living alone in caves, huts or in small companies, followed extremely ascetic practices for the subjugation of the flesh and the cultivation of poverty. From the solitary hermits, this movement toward asceticism developed into the establishment of monasteries. One of the notable champions of early monasticism was St. Jerome, the scholar who translated both Old and New Testaments from their Hebrew and Greek originals into Latin. His translation, the Vulgate, is the Bible of the Roman Catholic Church of this day.

The coming of the Papacy

THESE were the decades, likewise, during which the grip of the emperors, far away in Constantinople, was loosening on their Italian, North African and western European possessions; when successive Germanic tides began to flow southward and even to cross the Strait of Gibraltar; when the bishops of Rome, beginning to exercise civil as well as ecclesiastical authority—often because there was no one else to do so—found their position developing steadily toward that eminence which was presently to be accorded the Papacy.

There were some great church names in that period—St. Ambrose of Milan, Innocent I, Leo I, St. Benedict—but the greatest shines out from the forgotten little seaport of Hippo in North Africa, the more luminous because it blazes against the black political night which was rolling down: St. Augustine. As a young man, he had lived a sensual life and had a son by a concubine with whom he lived for years, at the same time studying the classical philosophers and for a brief time allying himself with the heretical Manichaean sect. Then he reached a psychological crisis. Walking in his garden he seemed to hear a voice, "Take and read!" He picked up the copy of the Epistles which lay at hand and his eyes fell on Romans 13:13, 14: ". . . not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." At that moment Augustine found his spiritual haven.

Augustine's mark can be seen on every later theologian, Protestant as well as Roman Catholic. Two of his books, his *Confessions*, an account of his spiritual pilgrimage, and *The City of God*, a philosophy of history which sought, in that hour of civilization's disintegration, to justify the ways of God to man, are among the world's classics. He died in 430. Within 25 years the Vandals sacked Rome, and in another two centuries Hippo and



CHRISTIAN MARTYRS were torn by lions in Coliseum at Rome during persecutions undertaken from time to time by Diocletian and other emperors.



TURNING POINT FOR CHRISTIANITY, up to then outlawed by Rome, came at Battle of Milvian Bridge (312 A.D.) where Constantine (*center, wearing*

the other Christian bishoprics of North Africa had been swept under by an Islamic tide.

IV

FOR a thousand years after Rome's fall, Europe was one vast welter of fighting and political anarchy. Emperors in Constantinople from time to time tried to assert their shadowy claim to monarchy over the west, but like the grin of Alice's Cheshire cat their authority faded and faded until nothing was left. By Christmas Day, 800, the Bishop of Rome crowned in St. Peter's the German chieftain Charlemagne who had conquered Germany, France, northern Spain and most of Italy, bestowing on him the title of Roman Emperor.

Yet while the massive political institution which had been history's longest-lived empire was falling into chaos, the Christian church was steadily widening its boundaries. Many in the tribes of Goths and Huns who captured Rome and broke up the western empire were baptized Christians. To be sure, most of them were Arian Christians and therefore considered heretics by the Roman Church because they still held the beliefs that had been rejected by the Nicene Council. They were converts of the great missionary Ulfilas or of his successors. Ulfilas, who went from Constantinople to preach among the Visigoths, illustrates how Christianity helped keep learning alive through what are called the Dark Ages, for he reduced the Gothic languages to writing and translated the Bible into them. (He would not, however, translate the Old Testament books of Kings, saying that the tribesmen already knew too much about fighting.)

The story cannot be told here of the way in which, during these years of confusion, Christianity was carried to all northern and western Europe. G. A. Studdert-Kennedy once remarked that no miracle in the Bible begins to equal in incredibility the miracle that Europe's warlike tribes should have chosen Jesus of Nazareth for their God. As an illustration of the sort of thing that happened, recall the young Patrick born in a Christian family in England or Wales late in the Fourth Century. A raiding party carried him off to six years of slavery in Ireland. From there he seems to have escaped to a monastic life in France. Eighteen years later he responded to the appeal of voices which he said sounded constantly in his

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crown) fought under the sign of the Cross. He had had a vision of a fiery cross with the words "*In hoc signo vinces*" ("By this sign thou shalt conquer"). From then on, instead of persecuting Christianity, Rome encouraged it. Later Caesars made it the state religion. This fresco, designed by Raphael, is in the Vatican.

ears, "We beseech thee, holy youth, to come and walk again amongst us as before." He was consecrated a bishop and started back to convert the people among whom he had suffered as a slave. So thoroughly was Ireland evangelized that the impulse carried Irish priests to the conversion of Scotland, parts of England and even as far as Switzerland. Wherever they went, they carried Irish learning.

While the territorial extension of Christianity thus continued, the institutional authority of the Western church came steadily to center in the bishops of Rome. By the middle of the Fifth Century, the bishops of Rome were asserting that, as successors of St. Peter in that office, they outranked the other patriarchs. When the see of Constantinople refused to acknowledge that claim, as well as to concur in some of Rome's doctrinal decisions, there began the schism between the Western and Eastern churches, which is one of the tragedies of Christian history.

As the Dark Ages merged into the Middle Ages, great Popes struggled with local monarchs over the question whether, because of the superior ghostly powers of the pontiffs, kings were the vassals of the heads of the church.

This contest reached its most dramatic climax when Gregory VII, one of those short men who stand tall in history, forced Henry IV, the German ruler, to stand for three successive days in the snow, barefoot and in penitent's garb, at the castle of Canossa in Tuscany while he besought the Pope to lift his excommunication. Henry later captured Rome and Gregory VII died in exile. But history has never forgotten that picture of the barefoot king in the courtyard at Canossa.

By the end of the 12th Century, a Pope such as Innocent III could dictate the imperial succession in Germany, by interdict force a French king to take back a wife he had divorced, make a king of Leon in Spain give up his wife and a neighboring king of Aragon acknowledge his vassalage, and by interdict and excommunication force King John of England to sue for absolution, hand over his kingdom as a fief of the Papacy and agree to pay an annual fee to the Pope as recognition of his ultimate power over the Plantagenet kingdom.

The issue on which Gregory VII and Innocent III carried the Papacy to its greatest secular power continues to this day and crops up in many forms. It is the issue of church and state relations, the effort to draw a dividing line between the powers of ecclesiastical and secular authorities. Specific issues change with the centuries, and modern totalitarianism has added its special complications. But every branch of the Christian church has, at one time or another, been troubled by that issue. The attempts made by Popes and Protestant reformers to settle it by appeal to the words attributed to Christ, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's," have settled nothing, for this leaves unanswered who is to say what is Caesar's and what God's. Modern Popes, patriarchs and theologians have advanced many theoretical answers, but in actuality the relations of church and state are being fixed in our time, whether in the United States, the Argentine or the Soviet Union, on a basis of pragmatic workability.

While the medieval church in the West was building up its power, that in the East, under the immediate shadow of the corrupt Byzantine court, was passing through a sad period. Yet this church also had its missionaries, who converted the Bulgarians, the Moravians in what is today Hungary and finally the Russians. By the end of the 16th Century, Moscow was declared a patriarchate. When Peter the Great ascended the throne, one of his first moves to "modernize" Russia was to place the church under control of the czar. So it remained until the Communist revolution of 1917. Today it lives, no longer "established" but not actively suppressed, under a Communist government officially atheist, to which it renders as obsequious political obedience as in former days it did to the Romanov czars.

The rise of Islam

BUT to get back to feudal Europe. Early in the Seventh Century there came out of Arabia another religion, Islam (meaning "submission"). This passionately monotheistic religion, which numbers Jesus among the true prophets but exalts its founder Mohammed as the greatest of all Allah's interpreters to man, quickly spread as far as Spain, capturing the Christian shrines in Palestine. For some 200 years Christian crusaders fought bloodily—and sometimes successfully—to win back the holy places. By the end of the 13th Century, the crusading impulse in western Europe was exhausted. If it left any religious legacy, it may be the adamant

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resistance since then of Moslems to Christian efforts at conversion.

It must not be thought, however, that the struggle to establish the authority of the Popes over the brawling feudal nobility and monarchs, or to suppress the Moslem rivalry by force, was all there was to Western church life in medieval Europe. There was, to be sure, rising popular criticism of the life lived by some clerics. Any reader of Dante or Boccaccio or the *Canterbury Tales* will find that reflected there. But there was another side. Chaucer showed that when, over against his ecclesiastical "lord ful fat and in good poynt" who loved "a fat swan," he pictured his "poore Persoun of a Toun . . . riche . . . of hooly thoght and werk," who "Christes loore . . . he taughte, but first he folwed it hymselves."

The medieval period, especially as it flowered in the early 13th Century, has been held by many the apogee of the Church's glory. It was "the age of faith," an age when the authority of the Church was accepted almost without question. The claims of the Papacy to a universal sovereignty, though rejected in the East, were seldom denied in theory in the West and came nearer to realization in practice than ever before or since. Marvelous monuments to the religious devotion of that time are in the cathedrals, which can still enthrall even such an agnostic mind of our time as Henry Adams.

The saint who 'had everything'

THAT was also the age which could produce world-renouncing piety that reached its highest attainment in St. Francis of Assisi. In his figure, as appealing to our own as to his world, medieval Europe saw the embodiment of its religious ideals. Francis, one might say, "had everything." His was a life of wealth voluntarily renounced, of ascetic poverty carried to the furthest possible extreme, of humble identification with the poor, the sorrowing and the loathsomely afflicted, of consecration to the service and discipline of the church, of founding a large monastic order, of readiness to court death in missionary ventures, especially to the infidel, and of a sweetness and exhilaration of spirit which found expression in companionship with all living creatures and all the facets of nature.

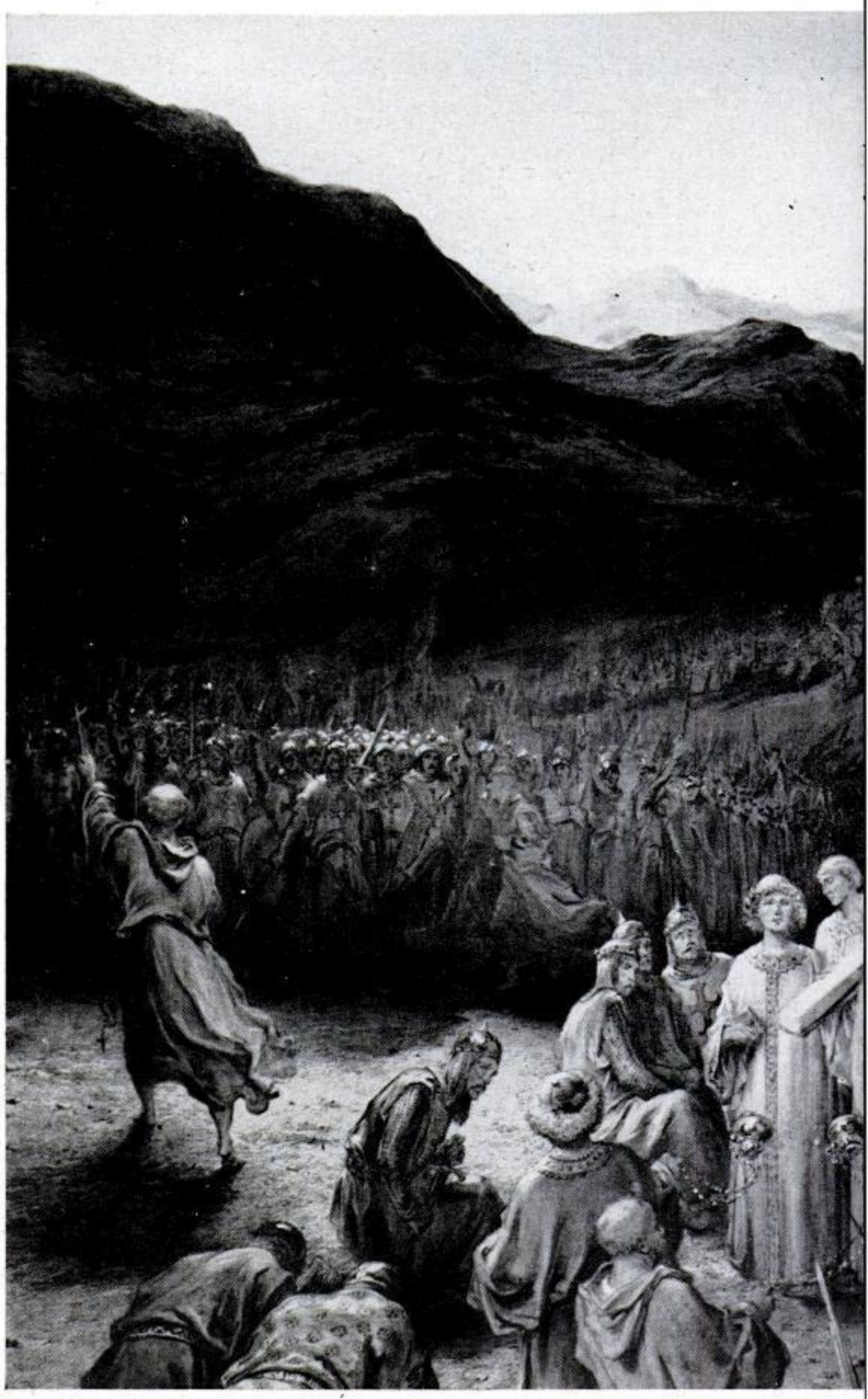
Another aspect of medieval religion that commands respect was the intellectual subtlety of the monkish schoolmen which reached its highest expression in St. Thomas Aquinas. Born in the nobility in 1225, Thomas, who early entered the Dominican Order, was enraptured by the new learning which was sweeping across western Europe with the rediscovery of Aristotle. He had a brief life, largely spent in the new university centers of France, Germany and Italy. A devout, humble, introspective man, Thomas had one of the most logical, clear, integrating minds in the history of philosophy. His *Summa Theologica* remains the greatest compendium of Roman Catholic theology. It deserves, and receives, respectful study not only from contemporary Thomists but from all thinkers who find in the universe a realm of revelation as well as of reason and see the fundamental human problem as that of delimiting and integrating the two.

Aquinas is the master for all time of the syllogism: once his premises are granted, he moves to his conclusions with the inexorability of the mathematician. Today the Aristotelian science on which he relied is mainly of antiquarian interest, but Aquinas remains a living influence in Western thought, as well as a reminder that the "age of faith" could produce cool, discriminating, rigorous minds dedicated to the service of God.

Out of the medievalism were emerging the modern kingdoms of Europe. As the kings slowly established their rule over their great vassals, they found galling the claims of Popes that they were themselves vassals to whoever might be on the throne of St. Peter. In the 14th Century, Philip the Fair of France determined to elect a Pope whom he could control. A French archbishop was elevated and moved the papal court to Avignon in southern France, where he and his successors continued to live for 70 years as French puppets. Two remarkable women, St. Catherine of Siena and St. Bridget of Sweden, played important roles in whipping up popular demand which finally brought back the Popes to Rome from what has been called their "Babylonian captivity" in Avignon. But this return served only to expose the Papacy to other secular ambitions.

The consequence was the most melancholy 40 years in papal history, with rival Popes hurling anathemas at each other and, in the end, three Popes, each claiming to be the legitimate successor of Peter. Not until 1417 did the Council of Constance straighten out this scandalous state of affairs and a single Pope reign again. However, two legacies had been left by this century of division which were to have profoundly disturbing effects. On one hand, the Popes were determined to surround themselves with such power and pomp in Rome that there could never be another "captivity." And on the other hand, the decisive part of the Council of Constance in cleaning up the mess spread the idea widely that the ultimate seat of decision in church affairs was not the Pope but the general councils of the church.

As the Papacy sank in public esteem, movements for church reform multiplied in many countries. There were men like Peter Waldo, who founded still-existing "Protestant" churches in Italy almost four centuries before the term Protestant was coined. Others, such as the Oxford scholar, John Wycliffe, were apparently blotted out, only to revive in the preaching career which gave Bohemia its martyr hero, John Hus. Still another type of protest, against the secularism and downright immorality which had penetrated even the papal court by the time of the Renaissance Popes, found expression in the puritanism preached by the Dominican Savonarola in Florence. Savonarola, who at first swept all before him, lost his moral authority in the ambiguities of Italian politics, and died at the stake. Yet, fleeting as seemed the influence of such men, they



THE CRUSADES, summed up here in Gustave Doré's symbolic painting, were massive armed pilgrimages against the infidels to recover the Holy Land. The

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were the forerunners of the most violent struggle in the annals of the church. It is time for the curtain to go up on the Reformation, and the modern history of Christianity.

V

WHEN Martin Luther, an Augustinian monk serving as professor of theology at the University of Wittenberg in Saxony, posted his historic 95 theses on the door of the castle church on Oct. 31, 1517, he had no inkling of the dimensions of the church schism which was to follow. But his study of the Pauline Epistles, as interpreted by St. Augustine, had already caused him to reject the conception of salvation as being earned partly by human works of righteous living, penance and appropriation of the merits of the sacraments and the saints. Salvation, he believed, was the unmerited gift of God to sinful man, gained by faith in the divine promise that Christ by His atoning death had paid the penalty for sin. When man experienced the inner transformation achieved through God's mercy, he then had access to God and assurance of salvation without the need of any intermediary—church or sacrament, priest or saint. Pushed to its logical conclusion, as the theologians who met Luther in debate quickly forced him to push it, Luther's declaration of salvation by faith alone and of the priesthood of all believers led to denial of the infallibility of the Pope as a source of doctrine, thence to denial of the inerrancy of general church councils, and finally to affirmation that the Bible is the sole and sufficient source of the Christian's spiritual guidance.

How did it happen that a monk guilty of such defiance of churchly authority not only escaped the extreme penalties which were pronounced against him but was able to carry a large part of Germany into revolt with him? History contains few more dramatic scenes than that at the Diet of Worms, with Luther facing Charles V, the Holy Roman Emperor, and the papal legate, his life hanging in the balance as he was bidden to repudiate his books: "I cannot revoke anything, nor do I wish to; since to go against one's conscience is neither safe nor right. Here I stand. I cannot do otherwise. God help me. Amen." That makes a magnificent scene in a movie. But why did it not lead to the same end that befell John Hus? It was not because Luther came to Worms under safe conduct. Hus had gone to Constance, where he was burned at the stake, under safe conduct.

Very largely the answer lay in the political situation of that time. The shift from feudalism to territorial monarchies, with paid armies (and soon navies) instead of feudal levies, required heavy taxes and therefore forced the monarchs to build up their treasuries. At the same time, the Papacy, building St. Peter's and maintaining the most extravagant court in Europe, found it increasingly difficult to draw large revenues from the strong new monarchies of Spain, France and England; it looked much easier to levy on divided Germany. But many of the German princes were fed up with the sight of revenues from their states going south over the Alps. They were thus in a mood for political rebellion, and when the monk from Wittenberg raised a doctrinal and ecclesiastical rebellion which sparked an immense popular response, some of these German princes stepped forward to protect and champion the Lutheran revolution. To see how inextricably these political strands run through the Reformation, one need only note the peace which was finally made at Augsburg in 1555 after the fighting which swept over Germany in the wake of Luther's defiance. It was a peace of princes which established the rule that the religion of a territory would be that of its prince, thus fastening the system of state churches as firmly on Protestant as on Catholic Europe.



crusading fervor swept Europe for some 200 years and produced 10 separate expeditions but, except for brief periods, Holy Land remained in Moslem hands.

A genial but furious reformer

MARTIN LUTHER was a great bull of a man, bursting with animal spirits, whose sermons and tracts seemed to erupt from him in an undammable flood. His voice could summon to spiritual battle with a power that still reaches across the years as one reads his greatest writings. In his home, sitting at his table drinking "good Wittenberg beer" while he regaled his innumerable guests with the *Table Talk* that still makes good reading, playing his flute in the orchestra he formed with his children, visiting like a good pastor the sick and the poor—this is a Luther of infinite fascination. But there was another Luther, also a full-fledged German—a Luther who could flame into towering rages, who could vilify his opponents with disgraceful abuse dredged from the gutter, who could command the princes who had protected him to crush with unbridled ferocity the social uprising of what he called "the Murderous and Thieving Rabble of the Peasants." It is strange to see how this ambivalence between the *gemütlich* and the furious Luther has persisted in the German soul to this day.

The other "father of the Reformation" was about as different from Luther as a mortal could be. John Calvin was a wispy French intellectual with an introspective, syllogistic mind like that of Thomas Aquinas. Forced to flee from France because of his heretical views, he settled in Geneva, just over the French frontier, almost by chance. There he set up a theocratic city-state with such relentless care for the morals and beliefs of its citizens that on one occasion they drove him into a three-year banishment. He never held political office, but since the godly membership of the church and the franchised citizenry of the city were practically the same group, John Calvin as chief minister was the dominant figure in Geneva until he died.

Calvin's great contribution was to reduce the Protestant revolt to theological coherence. This he did in his *Institutes of the Christian Religion*, which he first published as a young man of 26 to

CONTINUED 41

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persuade the king that the Protestant faith should not be persecuted. This first edition consisted of only six chapters, but Calvin kept adding and expanding as long as he lived. At his death the *Institutes* contained 104 chapters, organized in four great books. To this day, this presentation of Christian doctrine, based on the absolute sovereignty of God and the omnipotence of His inscrutable will, remains the greatest of all Protestant theological volumes. It is as remorselessly logical as Aquinas' *Summa*, pursuing the Pauline-Augustinian doctrine of predestination to the conclusion that those whom God has chosen for salvation cannot resist nor fall from that choice, but that those who are chosen for damnation are doomed to everlasting hell, even though they be infants who die before they are capable of conscious acts.

The Presbyterian and Reformed churches which, scattered over the world, regard themselves as the spiritual heirs of Calvinism, today handle with extreme reticence, when they mention at all, John Calvin's views on predestination. Yet the *Institutes* remain the basis for the theological training of their ministry, and the Westminster Confession (a later revision of Calvinistic doctrines) is the standard of orthodoxy to which agreement is required at the ordination of their elders. But the figure of Calvin himself remains cool, remote and as repellent of familiarity as was the living man when, accosted on a Geneva street by an enthusiastic refugee as "Brother Calvin," he frostily answered that he was to be correctly addressed as "Monsieur."



ST. AUGUSTINE, a Roman aristocrat, was 32 before he found his faith in Christianity. From then until his death at 76 he wrote 96 works, most of them highly esteemed by Christians of all sects.

The Counter Reformation

SHOCKED by the revolt in Germany, which spread rapidly to other parts of Europe, the Roman Catholic Church wasted no time in embarking on that period of internal correction and external opposition to the Protestant advance that is usually called the Counter Reformation. The Council of Trent, which met intermittently for 18 years, ended many abuses and laid down a body of Catholic doctrine that is still definitive. Its recognition of the legitimacy of tradition as well as Scriptures as a source of truth has had an immense influence on later dogmatic declarations, especially those defining the infallibility of the Pope and the Immaculate Conception and Assumption of the Virgin. At the same time, the Inquisition was revived to suppress heresy wherever the civil authorities favored its operations.

A main glory of the Counter Reformation, from the Catholic point of view, was the organization and spread of the Society of Jesus—the Jesuit order which stopped Protestantism in its tracks in Hungary and Poland, won back to papal allegiance much of Germany and most of France, all but wiped out the feeble beginnings of Protestantism in Italy, spread excellent schools over Europe and thrust Catholic missions into India, Japan, China and wherever exploration opened the New World.

Ignatius Loyola, the founder of the Society of Jesus, is a figure as fascinating as any of the Protestant reformers, though utterly different. A Spanish grandee whose military career had been ended by wounds, he became a student at the University of Paris where he gathered half a dozen devoted companions—one of them Francis Xavier, later to become the missionary saint to India and the East. One August day in 1534, in the church of St. Mary on Montmartre in Paris, this little group formed the oath-bound band—later formally named the Society of Jesus—which Ignatius proposed. As a former soldier who had dedicated his armor to the Virgin, he established a military company with discipline as strict and obedience as unquestioning as in any army. He was the "general" until he died, by which time his order had grown into a great company, every recruit sworn in only after long mental and spiritual preparation. The *Spiritual Exercises* of Ignatius remain the world's most famous manual of discipline for the individual will.



MARTIN LUTHER, leader of the Reformation, would have been put to death for his criticisms of the Church. But he was saved by German princes who were politically ready to revolt against Rome.

VI

FROM the years of the Reformation down to the present, the history of Christianity becomes inextricably interwoven with the history of national states. England's Henry VIII most dramatically showed the effect of the nationalistic consciousness which swept over Europe in the 16th Century when he made himself "head of the Church" in his kingdom. But Cardinal de Richelieu was as ready as the Tudor monarch to subordinate the interests of the church to those of the French throne, never hesitating to throw French armies into alliance with Protestant princes in the Thirty Years War, when by so doing he saw a chance to build the French monarchy into Europe's dominant reigning house. Everywhere in Europe—as much in Protestant England and Scandinavia as in Catholic Spain—for the next 200 years religion became an ally, and often an agent, of statecraft. Dissent from the claims of the established churches, whether Catholic or Protestant, was often sternly put down, not so much for doctrinal reasons as because dissent was regarded as disloyalty.

Discovery of the New World brought a race between the three most robust monarchies, suddenly confronted with the dazzling prospect of expanding their small European kingdoms into world empires. Political and economic motives dominated in the building of the French, Spanish and British empires—in Asia as well as in the Americas—but the religious motive was a not inconsiderable factor. Settlers in New England felt its influence more directly than those in the southern colonies, but from Florida to the St. Lawrence the scattered settlements along the Atlantic seaboard, as W. E. Garrison has written, "were not allowed to forget that they were holding a Protestant 'rampart' (the word was often used) against an otherwise solidly Roman Catholic New World."

At the start the American colonies accepted the European pattern of church establishments almost without question. The founders of Massachusetts were dissenters from the established church in old England, but after they had set up their own commonwealth in New England, they took it for granted that dissenters from *their* Puritan Congregational establishment would be suppressed or deprived of civil rights. Only in Rhode Island (purchased from the Indians by that congenital dissenter, Roger Williams), in Pennsylvania (a private preserve for the Quaker Penn, who welcomed dissenters from anywhere) and in Maryland (where the Catholic proprietor had to assure toleration to satisfy a Protestant king and Parliament) was the conception of a state church at first challenged. Nine of the 13 colonies had state churches.

By 1776, however, there was a fast growing conviction that a church establishment was a prolific source of political and religious evils. The revolution, during which

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the clergy of the Anglican establishments largely supported the crown, produced swift changes in the legal position. Virginia's "Declaration of Rights," adopted a few weeks before the Declaration of Independence, asserted that "all men are equally entitled to the free exercise of religion." A decade later its "Act for Establishing Religious Freedom"—one of the three achievements Thomas Jefferson chose to be recorded on his tomb—denied the right of the state to levy taxes for the support of a church or to require church membership as a test of eligibility for public office. Finally, the adoption by the young republic of the First Amendment to its Federal Constitution, providing that "Congress shall make no law respecting an establishment of religion," completed the federal process of giving legal status to the principle of separation of church and state.

Establishment of this principle has been the most important contribution of American churches to the development of Christianity. It has not meant that there has been no contact between the American churches and the American state. On the contrary, the churches time and again have exerted great moral influence on decisions of the state, while the state has repeatedly acknowledged its indebtedness to religion: "In God We Trust." But there has been no "establishment of religion," no state church with tax support, no interlocking of the official machinery of the church with the official machinery of the government. The churches have been on their own, growing by their own efforts—which largely accounts for that interest in revivalism and "activism" that has exposed them to criticism from European churches under no necessity to support themselves.

This is something unknown in organized Christianity since the edict of Theodosius I in 380 A.D. made political loyalty and membership in the Christian church virtually synonymous. For 1,400 years after that, membership in the church and in the state was regarded as two aspects of the same thing—which was one reason for brutal treatment of the Jews. This was as true in the Protestant states which emerged from the Reformation as in the Catholic monarchies. But the United States, from its infancy as a nation, returned to the conception of the Christian church as it was before Constantine, when men joined of their own free will and supported it of their own voluntary desires, and the Church in consequence was a free institution. Judged by what has followed, the American adoption of the principle of church and state separation has been a godsend for the churches, Protestant, Roman Catholic and of every sort. The voluntary principle has gained, in the friendly American climate, an impressive pragmatic sanction.



ST. IGNATIUS LOYOLA founded the Jesuit order which reclaimed countries for Catholicism. Brought up a soldier, he turned to religious life while recuperating from nearly fatal bullet wound.

VII

HERE, then, is organized Christianity as it appears after almost 2,000 years. Missionary labors have planted churches in almost every nation. The 800 million usually designated as Christians fall into three great branches—Roman Catholic, Eastern Orthodox and Protestant—with the last designation including an almost fantastic array of denominations and sects (*chart, pp. 104, 105*). In the U.S. alone 255 Protestant sects are recognized. But most American Protestants are in a half-dozen denominational families; 173 of the Protestant churches reporting membership figures contain less than 2% of the 57 million Protestant total. To an outside observer, the most striking fact about Christianity in the U.S. today is likely to be its numerical force—97.5 million adherents in a population of 160 million—and its divisions. Why these divisions?

Usually it is answered that these represent differences in doctrine. But this is true to a limited extent only. As Christianity has spread around the globe in recent centuries, differences in local customs have also notably affected it. Roman Catholicism in the U.S. has been rather more puritanical than in Latin countries, while Protestantism in the U.S. has been rather more concerned with social questions—such as slavery, liquor, the eight-hour day—than in Europe. In the field of doctrine, elsewhere in this issue (*see pp. 16, 17*), you will find that ancient formulation of Christian belief known as the Apostles' Creed. A few churches eschew all creedal affirmations, but most of them recite this common creed. As for the divisions among American Protestants, Professor H. Richard Niebuhr of Yale has conclusively shown that they more frequently represent differing national origins in Europe or differing social groupings here than differing theologies. Of course there are theological and dogmatic differences between Protestant and Protestant, as well as between Protestant and Roman Catholic and Greek Orthodox. But there are other differences which the ordinary American churchman encounters more often.

What are these intimately, emotionally experienced divisions? One concerns the nature of the church. What is the church? Until recently, Protestants have tended to ignore that question. Today, as they strive to end some of their debilitating divisions by cooperating in bodies like the World Council of Churches or (in the U.S.) the National Council of Churches, they find the question lying right across the line of advance. Moreover, it is a question which has a direct bearing on the attitudes of individual Christians, as truly as on the deliberations of great church councils.

Catholic and Protestant

TO a Roman Catholic or an Orthodox believer, the church is a divinely instituted body with a priesthood primarily ordained to re-enact at the altar the miracle of the Mass, by which in a symbolic manner, through the consecration of the elements of bread and wine into the veritable Body and Blood of the Lord Jesus Christ, the Son of God made man is really present, offering Himself as the "food of souls." The Catholic, therefore, and likewise the Orthodox, when he enters a church of his persuasion, enters a place of mystery. His devotion focuses on the altar, where the miracle of his redemption is re-enacted; there, in the tabernacle, he believes that Christ Himself is mysteriously present. But if a Protestant finds himself in this sanctuary, he is bewildered by this mystery and repelled by the notion of a sinful man, even though he be an ordained priest, possessing the power to transform bread and wine into the true flesh and blood of Christ.

When, however, the Protestant enters his church, while there may be quite an elaborate ritual centering on the service of Holy Communion, most typically he is waiting for that moment in the service which was the highest of moments to Luther, Calvin, Knox, and all the other great Reformers—the moment when the minister enters the pulpit for the preaching of the Word in the form of the sermon. The sermon is the climax of Protestant worship, though too often the feeble capacities of the preacher



JOHN CALVIN, next to Martin Luther the leading figure of the Reformation, lived in Geneva, writing and rewriting his great *Institutes* and completely dominating the lives of his fellow citizens.

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make it anticlimax. The congregation is there to hear, not to see. But if a Catholic, risking rebuke from his confessor, finds himself in this service, the chances are that he will be repelled by its verbalism, by its refusal to point him to the very spot where he may meet God.

From this it follows that a second great line of division between the churches is drawn by their antagonistic conception of the sacraments. The difficulty is not only that the Catholic and the Orthodox say there are seven sacraments and the Protestant only two (with the Quaker recognizing none at all) but that the sacrament itself, for whatever end administered, is differently conceived. The familiar definition of a sacrament is that it is "an outward and visible sign of an inward and spiritual grace." But there is a wide gulf between Protestant and Catholic use of the word "sign." The latter holds that the sign itself accomplishes what it stands for; the former that the effects follow only from the faith of the believer. The gulf here is as wide, for example, as that between those who believe in baptism as a saving rite and those who reject that belief.

And yet again, these worshipers who profess "one Lord, one faith, one baptism" find themselves sundered by their differing conceptions of the nature of religious authority. Here the contrast is between Catholic clarity and Protestant obscurity. Most Protestants will say that the final authority to which they appeal is that of the Word of God—not simply the text of the Bible, but that text as interpreted either by the church through its ordained ministry or by the spirit of the individual Christian. Protestants differ widely among their denominations, however, as to how this access to the Word is to be sought and, when found, safeguarded. Some of their churches look for authority to a historical succession of episcopally ordained bishops, priests and deacons; some to ministers chosen by vote of the congregations; some to the guidance of ruling elders.

The Roman Catholic position is clear cut. Spiritual authority inheres in a priesthood hierarchically organized in a great pyramid, at the apex of which stands the Pope, direct successor of St. Peter as bishop of Rome and head of the visible Church, endowed by virtue of his exalted office to guide his Church infallibly in all matters of faith and morals. From him the power of the keys descends to bishops, and from the bishops to the humblest priest. The priest, accordingly, is clothed with the authority of his Church to bind and free from sin. And the role of the laity, concerning doctrine and sacraments, is to receive the spiritual gifts and admonitions which come through the priest.

In so brief an account as this of a religion which, for nearly 20 centuries, has been attempting to put its mark on all societies and to draw its worshippers from all nations, it has manifestly been impossible to tell of all who have borne great parts in the story or of all the institutional forms the Christian enterprise has assumed. What, it may be asked, of Origen, Chrysostom, Ximenes, Knox, Fox, Edwards, Wesley, Livingstone, Newman, Booth, Leo XIII, Soderblom, Azariah, Schweitzer? What of a hundred, a thousand, others? Space does not permit, and libraries abound. What of the Nestorians, the Montanists, the Albigenses, the Brethren of the Common Life, the Anabaptists, or of all the contemporary denominations and organizations —such as the Y.M.C.A. and the Bible societies —unmentioned here? Their histories, also, can be found in a good library. Here it has only been possible to try to glimpse the Christian record in the large, pausing now and again to note certain turning points and certain figures.



WILLIAM PENN (*center*), who founded Pennsylvania for his own Quakers, treated Indians with the same tolerance he showed to settlers of other sects.



ROGER WILLIAMS instituted freedom of religion in Rhode Island.

This special issue of LIFE is but one among myriad reminders encountered every year at this time that the birth this season celebrates, which happened so inconspicuously so long ago, marked the great watershed in history, and that the religion which was born out of that event has produced mankind's most enduring and world-encompassing institution, the Christian church. The church has taken many forms; its divisions go back to the very beginning of the record in the Acts of the Apostles, and they appear more implacable as the centuries pass. At present an "ecumenical" (*i.e.*, all-embracing, universal) sentiment calls for bridging some of the chasms, but it is hardly attempting to close the great divisions between East and West, between Catholic and Protestant. Yet despite the fragmentation of institutionalized Christianity into innumerable churches, there is a fact—the Christian church—which men everywhere must take into their reckonings, and do. The whole is greater than the sum of its parts.

Insight and prophetic ardor

TODAY the churches of the West are well into the most productive intellectual period they have known since the 16th Century. From the proclamation of *Rerum novarum* (1891) to the present, they have spoken with more insight and prophetic ardor on the ills of a social order in revolutionary flux than since the collapse of feudalism. The defensive note, so strong in Christian preaching during the half-century before the outbreak of the world wars, has nearly died away. The churches have a renewed confidence in the relevance and adequacy of their gospel. This confidence is assuredly not unrelated to the renewed seriousness and respect with which our storm-tossed generation regards the religious approach to life's problems and the Christian explication of its meaning (*see* "The World, the Flesh and the Devil," *pp. 140–146*).

WHAT, then, is the outlook for Christianity and its churches? It is not one to sustain a boundless optimism, but it is by no means hopeless. Thoughtful Christians see the weaknesses of the churches. If Christianity is responsible for the character of civilization, then its task is hardly more than begun. Nevertheless, the prevalent sense of unsatisfied spiritual needs among men, and of the insufficiency of other answers to their problems, makes this an hour of opportunity for religion. Freud and the neo-orthodox theologians are one in locating man's ills far below the outer layers. Can the Christian churches now persuade man that the grace of God can penetrate deeper, and with more saving power, than any analyst's probing?

Never has the figure of Christ risen higher or in more compelling majesty over the debris of human failure.

Never has the Cross stood out more clearly as the symbol of man's ultimate hope.

Never has the prayer for the Church used in ecumenical conferences seemed more timely or pertinent:

O Gracious Father, we humbly beseech Thee for Thy holy Catholic Church, that Thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, Thy Son, our Lord. *Amen.*

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A LAYMAN'S GUIDE TO THEOLOGICAL TERMS

In the course of their centuries of earnest struggle with the subtle meanings of Christianity, theologians have developed a special language which—like the technical terms of doctors and lawyers—is often hard for outsiders to understand. The following definitions serve as a brief guide to a few frequently used theological terms. Some of these words have a theological meaning quite distinct from everyday usage, while others are almost never used beyond the confines of theological discussion.

ANTINOMIANISM: the view that only faith is needed for salvation, making moral law of no importance. It appeared first in the Second Century and theologians have been on guard against it ever since.

DEISM: the belief that God created the world orginally and may preside again at the end of it, but that in the long interval between He has nothing to do with nature or man—except possibly as an observer.

DOGMA: anything authoritatively proclaimed as absolute truth by a church. The word has come rather far from its original Greek meaning, "to think, seem, or appear."

ESCHATOLOGY: the branch of theology that concerns itself with last or final things, such as death, resurrection, Judgment Day.

EXEGESIS: a critical explanation or interpretation of the Scriptures.

HERESY: any belief held by a church member which is in opposition to the dogma of his church or sect.

HOMILETICS: the branch of theology that deals with sermons and homilies. A homily is, properly, a discourse before an audience, but it is also a serious (or tedious) private exhortation on a moral point.

INDIFFERENTISM: the view that some matters of religious belief are not really significant and therefore not worth scrapping about.

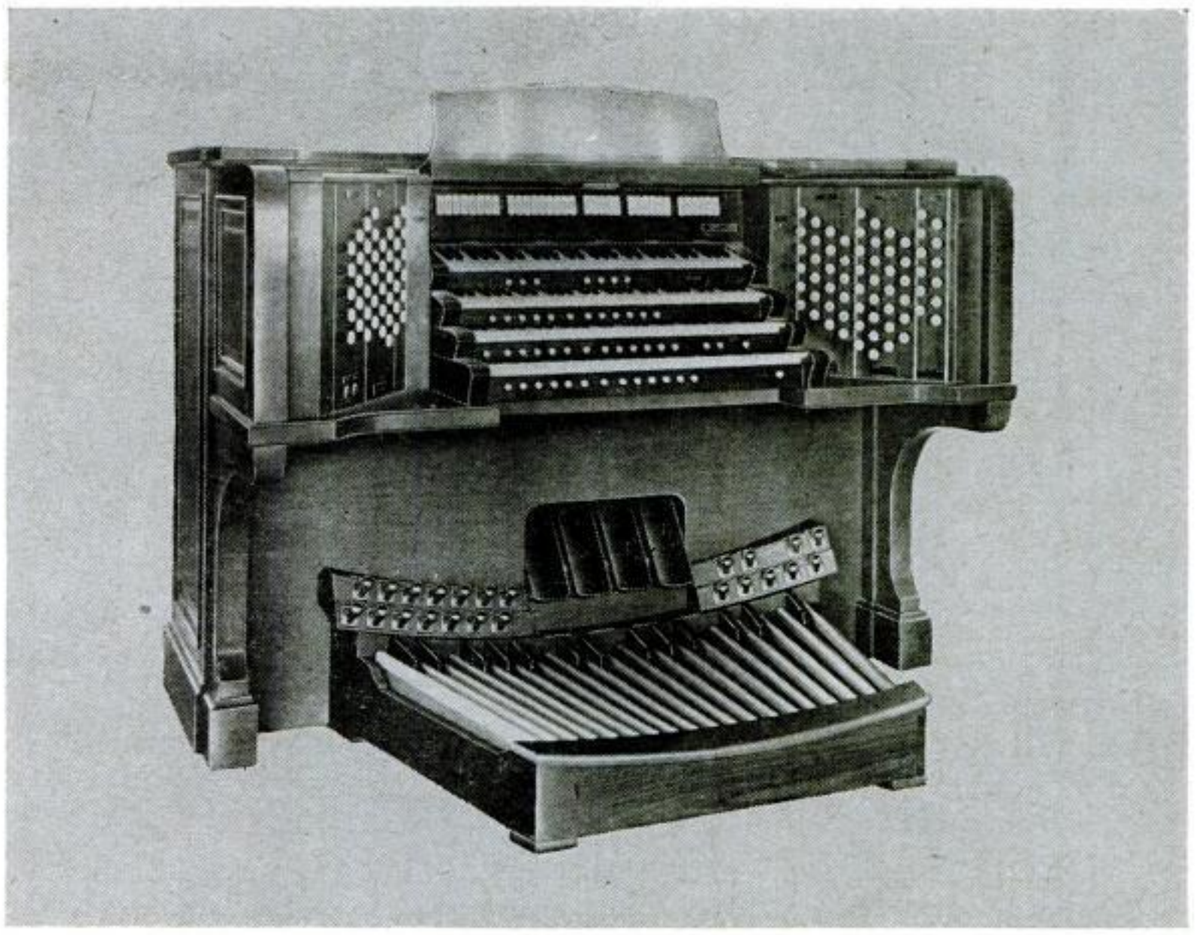
INVINCIBLE IGNORANCE: because of environment or natural ineptitude, some people, through no fault of their own, may be ignorant of or unable to understand Christianity. God may be merciful to such people because they are more to be pitied than condemned.

MODERNISM: applying purely rational methods of criticism to the Bible, emphasizing ethical, spiritual and literary values at the expense of dogma. This is often denounced as a misguided effort to make church teachings fit the conclusions of science.

QUIETISM: the doctrine of the Spanish priest Miguel de Molinos that spiritual perfection can be attained by contemplating God while ignoring the self and the world. Molinos had an excellent opportunity to practice quietism when he was thrown into prison by the Inquisition for preaching it.

SYNCRETISM: uncritical acceptance or reconciliation of conflicting religious beliefs. To suggest that Christianity and Buddhism might be combined into a reasonable superfaith is syncretism. Almost all theologians find this very alarming.

TELEOLOGY: in theology the belief that, no matter how bad the state of the world, God is not just letting things slide but has a definite purpose and a definite goal.



THE LARGEST electronic organ ever built, a new 4-manual organ featuring the most complete selection of stops ever attempted in the electronic organ field, has just been completed by the Allen Organ Company, Macungie, Pennsylvania. The instrument is on display at the Allen plant, where the company manufactures a complete line of electronic organs for every requirement.

If It's an ALLEN Organ, It Must Sound Wonderful

An organ *should sound like an organ!* Unless its tone is as wonderful as the traditional organ tone accepted as a criterion throughout the centuries, there is no reason for its existence. This is the stimulating principle behind the Allen Organ Company of Macungie, Pennsylvania, manufacturers of a *complete* line of electronic organs.

A symbol of quality in the electronic organ field since its start in 1940, the Allen Organ Company has the distinction of introducing and marketing the first commercially available, completely electronic organ. But Allen would not settle for the unreal quality found in other electronic organs. Through extensive research Allen developed circuit modifications and its now famous *Gyrophonic Projector*. These *speakers in motion* are capable of producing faithful, traditional tone quality comparable only to more expensive, multi-rank pipe organs.

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Vol. 39, No. 26 - Vol. 40, No. 1

LIFE

December 26, 1955



HUGE HYMN SING rolls on in Atlanta's Municipal Auditorium as a quartet sings *I Want To Be More like Jesus.* Crowd of 5,000 paid admission to hear and occasionally join gospel singers as a dozen acts gave six solid hours of music which is bouncy and folksy but always on religious themes.

MIGHTY WAVE OVER THE U.S.

As the Christian era moved toward its 1,956th year, the sights and sounds of an unprecedented revival in religious belief and practice were everywhere in the U.S. Religion was commanding the attention and energies of men as it had not since the days of the country's first devout settlers.

The energy expressed itself in many ways, most clearly in churchgoing. Nearly 100 million Americans—three of every five—belonged

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to some Christian church. To accommodate them a staggering volume of church building —$750-million worth begun in 1955 alone— was under way, creating new buildings which themselves often reflected the freshness and vitality of the movement (*pp. 112–117*). Around Denver 45 new churches have been started in 10 months, and in Houston 27 new churches were completed in 11 months. In the face of a growing need for ministers, the Sealantic Fund, endowed by John D. Rockefeller Jr., this week granted over $10 million to expand and strengthen theological seminaries.

The varieties of American religious expression seem endless, from gospel sing (*above*) to ornate and ancient ritual. All find vast audiences. So do religious books. An average of two are published every day, and many have become whopping best sellers.

Yet through the boom in belief runs a thread of doubt. In many areas, as in Atlanta (*above*) Christians ignore the tenets of their faith and practice racial segregation. Religious leaders worry that much new interest in Christianity is only a mundane "cult of reassurance" which does not meet the major challenges to Christianity (*pp. 56, 57*). But the doubts, and the willingness to ask searching questions, are in themselves a measure of Christianity's vigor in the U.S. and its capacity for new growth.

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FROM CHAPEL TO FIELD AND FACTORY





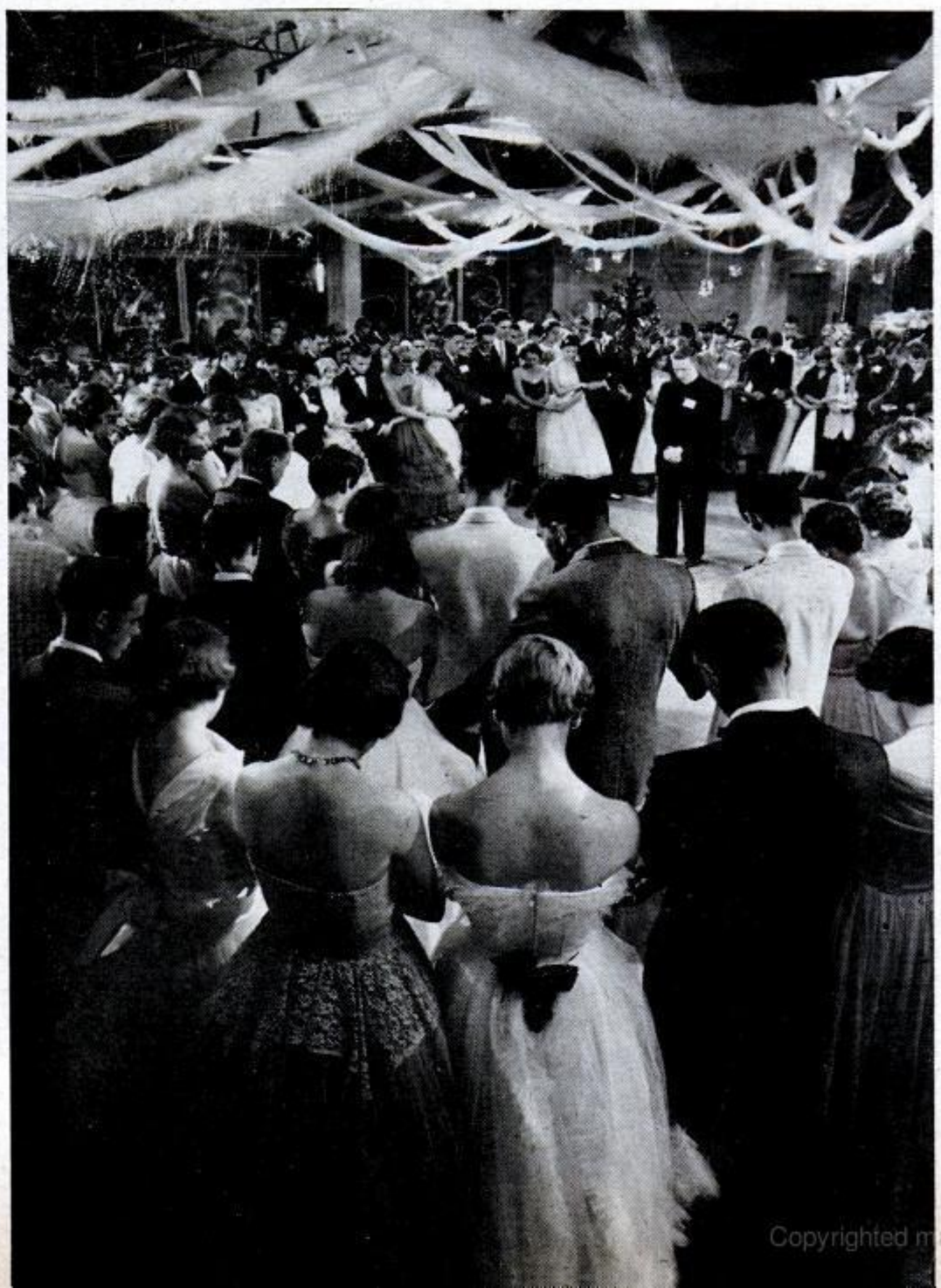
CAMPUS COLLOQUY by Princeton students, and Dean J. Douglas Brown (*right*), explores faith.

FACTORY FELLOWSHIP, a weekly service at Douglas plant near Los Angeles, fills assembly area.



PRAYER IN A BEAN FIELD brings services to migrant pickers at Belle Glade, Fla. National Council of Churches reaches 200,000 migrants yearly.

PRAYER AT A DANCE, led by diocesan youth director, the Reverend Edmond Browning, ends a teen-agers' party at St. Luke's Church, San Antonio.



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A SOLEMN MEETING OF THE HIERARCHY—six cardinals move toward the altar in Trinity College chapel, Washington, at annual Catholic gathering. Leading procession is Valerian Cardinal Gracias of India, followed by James Francis Cardinal McIntyre of Los Angeles; Thomas Cardinal Tien, exiled from Peking, China; Francis Cardinal Spellman of New York; Samuel Cardinal Stritch of Chicago and Edward Cardinal Mooney of Detroit. To the left of the altar, in ermine cape, stands the apostolic delegate, Archbishop Amleto Giovanni Cicognani, in whose honor this pontifical Mass is being held.

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CONSECRATION OF A BISHOP—Metropolitan Leonty of the Russian Orthodox Greek Catholic Church holds up two candelabras as he blesses the congregation in San Francisco's Holy Trinity Cathedral. The new bishop of All Alaska, Archimandrite Ambrosius, stands behind the icon screen in back.

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U.S. PRIESTS IN MOSCOW join their Russian Orthodox co-religionists in the Cathedral of the Epiphany for services of the Presentation of the Holy Virgin. At left is Rev. David Abramtsov of Wolf Run, Ohio. From the right are a bearded Russian priest; Rev. Dimitry Kudrikoff of Scranton, Pa.; Very Rev. Wassil A. Kreshik, Bayonne, N.J.; Right Rev. Joseph Dzvonchik, of New York, wearing a borrowed crown; and the bearded Metropolitan of Leningrad. Enthroned at rear is His Holiness, Alexei, Patriarch of Moscow and head of the Church. Two other Americans are not shown in the picture.

SEASON'S NOTE OF ILL WILL IN ORTHODOXY

As Christmas neared, some nettlesome happenings troubled the traditional peace of the season. They centered around the Russian Orthodox Catholic Church in the U.S.

The troubles began in the Russian revolution, when the Russian Orthodox Greek Catholic Church (*opposite page*) broke with the Communist-controlled Moscow patriarchy. The Russian Orthodox Catholic Church in the U.S. did not separate. In 1954 the Moscow Patriarch appointed Archbishop Boris to come to the U.S. and head the church. Boris came but after two months the State Department refused to renew his visa. In retaliation the Russians sent home a U.S. Roman Catholic priest who ministered to U.S. nationals.

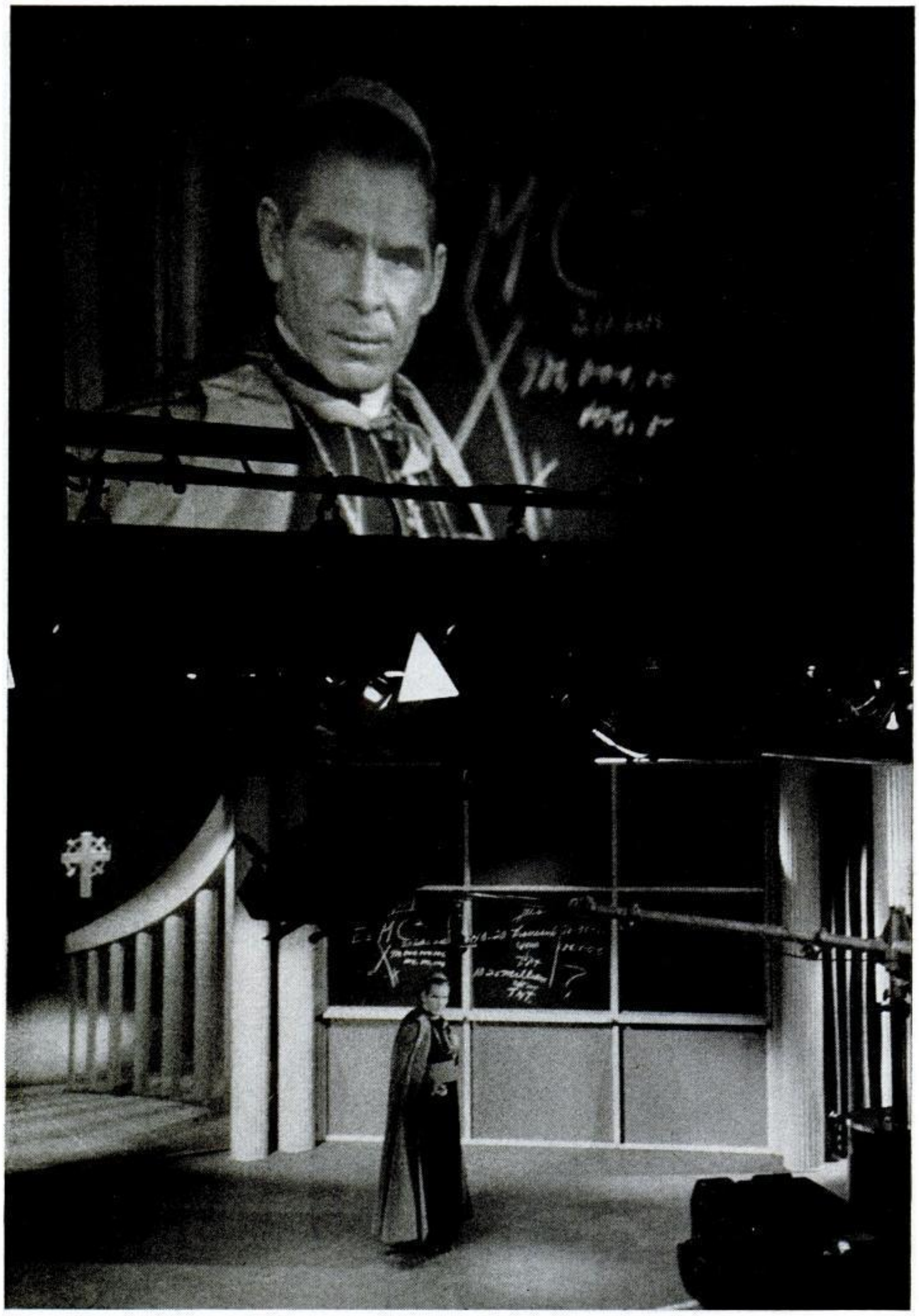
This fall the deadlock seemed broken. U.S. Russian Orthodox priests went to Moscow to meet their co-religionists (*above*). Boris got a new visa. But then the agreements fell through and last week Boris was touring Canada, while Moscow and the U.S. were still arguing on the same old grounds, whether he had the right to run the organization here.



PRIEST FROM RUSSIA, Archbishop Boris (*at left*), arrives in Canada after trip from Moscow.

CONTINUED

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BISHOP IN DUPLICATE, Fulton Sheen is on TV monitor over himself during talk on atom war.

TORCHLIT PARADE in Hastings, Mich. drive to decommercialize Christmas shows Christ's life.



THE USUAL OVERFLOW AUDIENCE LISTENS

FULL CHURCH,

Some 57 million Christians go to church with fair regularity every Sunday. At Marble Collegiate Dutch Reformed Church in Manhattan, for instance, as Dr. Norman Vincent Peale gives his Sunday morning sermon, hundreds of listeners must spill into adjoining rooms to see him over closed-circuit television. Many a less-heralded minister, like Pastor Walker (*below*), can report capacity crowds.

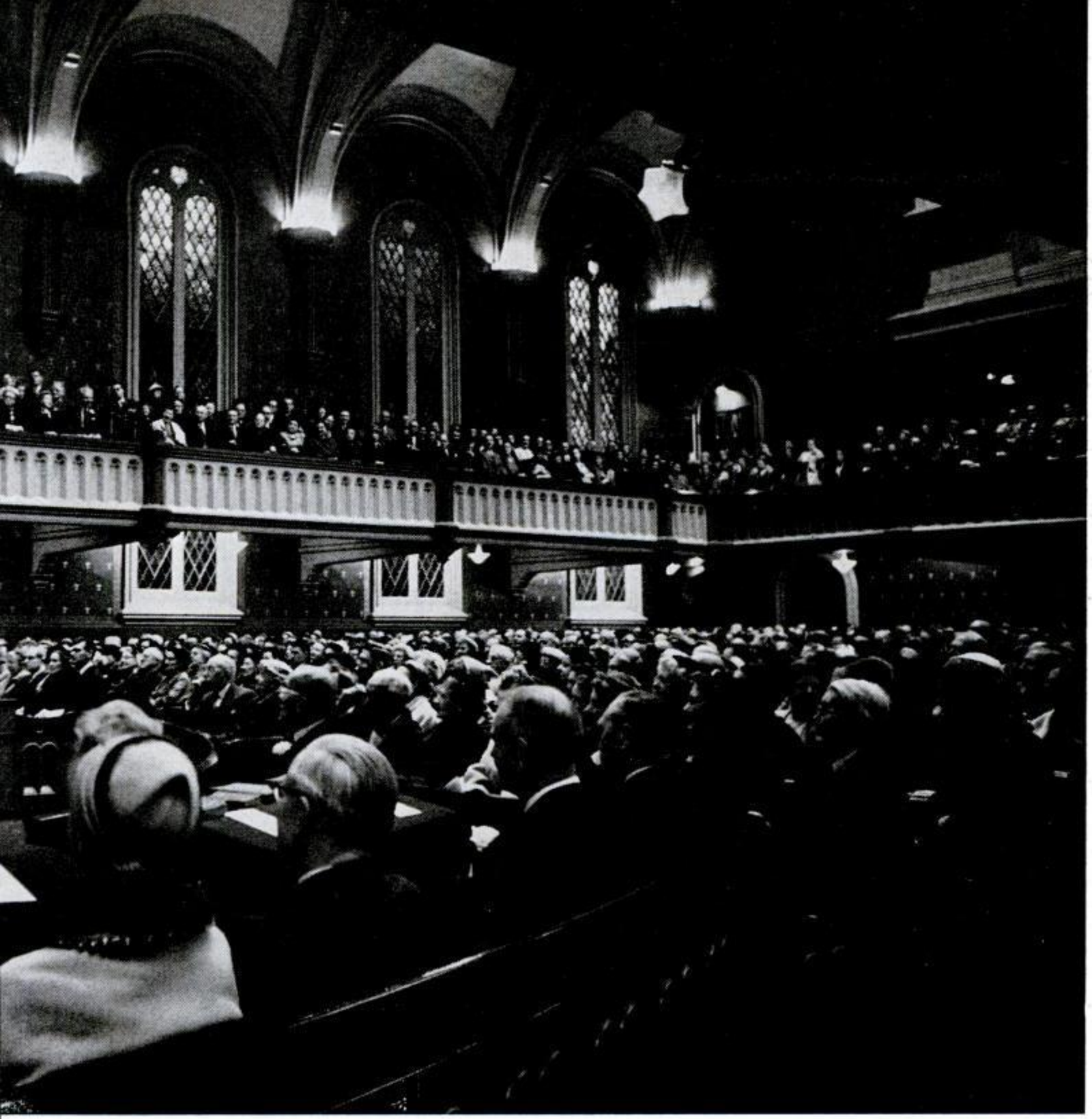
An outstanding phenomenon of the revival





NEGRO PASTOR, the Rev. John Walker, greets members of St. Mary's Episcopal Church, Detroit.

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AS DR. NORMAN VINCENT PEALE DELIVERS HIS SUNDAY SERMON AT HIS NEW YORK CHURCH

PROGRAMS FOR THE MILLIONS

has been the success of mass communication media in reaching massive and interested audiences. Dr. Peale, through his cheery doctrine of positive thinking, has become a one-man religious industry. He has a popular television show and a busy lecture schedule and still finds time to operate a publishing house which distributes some one million items monthly.

One of the first religious leaders to win great audiences was Roman Catholic Bishop Fulton J. Sheen who, after 25 years of radio preaching, moved into television in 1952 and now attracts 10 million weekly viewers.

It is not all a matter of one-man shows. In Atlanta five denominations and related groups working together run a radio-television center whose programs are used by some 1,300 stations. The success of all this vast missionary effort can be seen in the wall-bursting turnouts for Sunday schools (*see next page*).

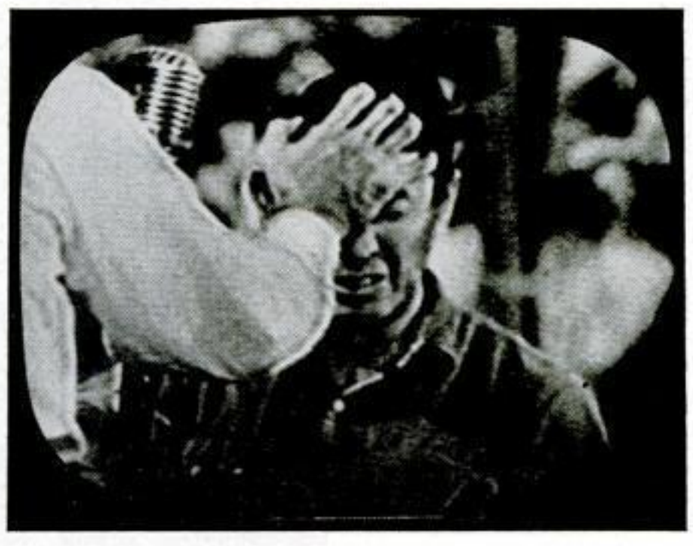


MASS-PRODUCED PROGRAMS go on five tapes at once in Atlanta's radio-television center.



BILLY SUNDAY'S WIDOW, Helen, talks of her husband as she preaches in Garland, Texas.





TELEVISED FAITH-HEALER, Oral Roberts of Tulsa touches an alcoholic he seeks to cure.

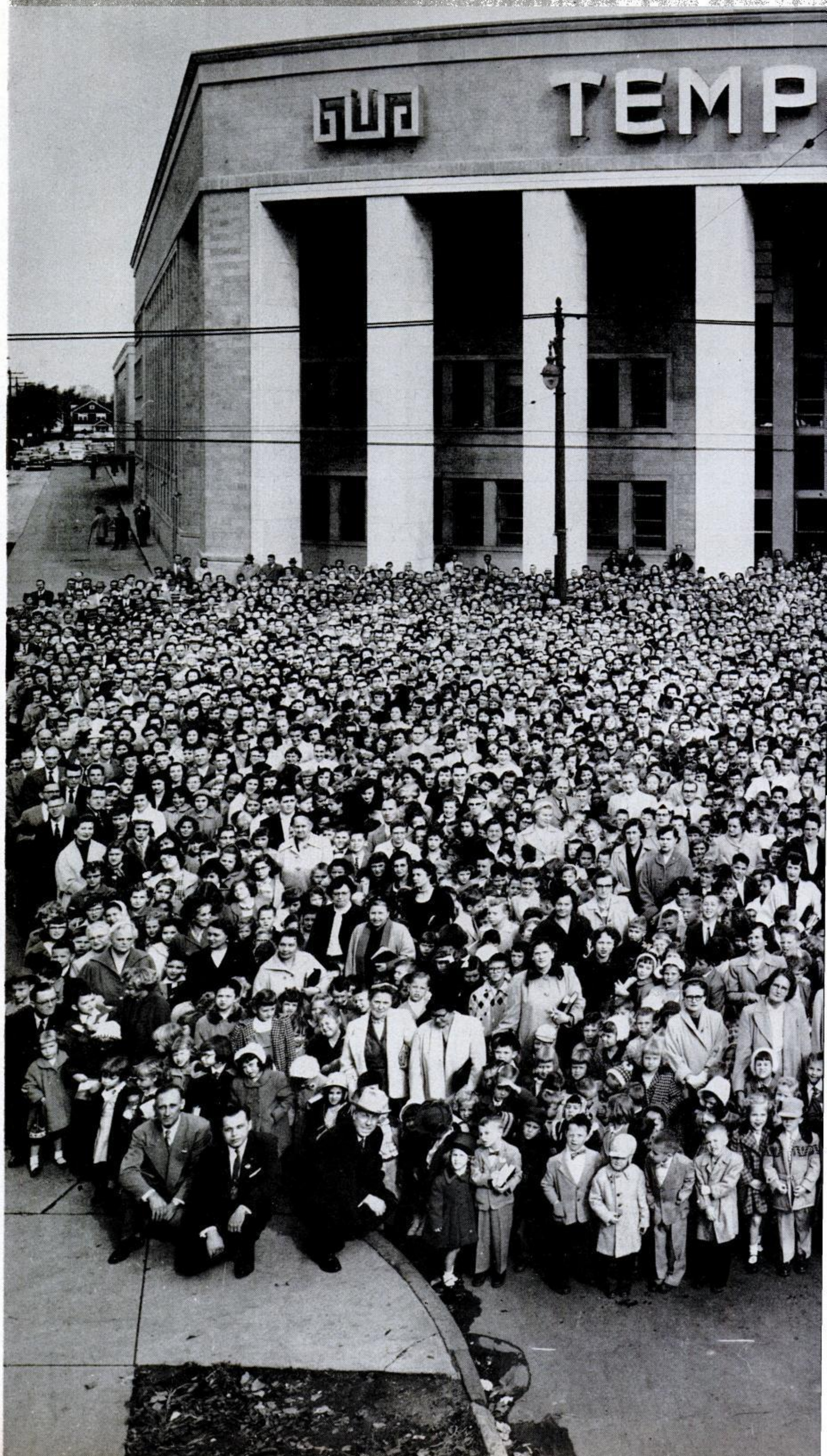
BIBLE BROADCAST, run by "Aunt Bertha" in Grand Rapids on 141 stations, prepares for TV.

CONTINUED 53

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SUNDAY SCHOOL FOR THOUSANDS

The 5,000 men, women and children who attend its Sunday school classes at Detroit's Temple Baptist Church and the staff of 235 who teach them are gathered here in what is probably the biggest Sunday school group picture ever taken. The students meet in 200 classes, including one for deaf and dumb. Largest class, taught by Pastor G. Beauchamp Vick (*left front, wearing hat*) has 900 members. Nearly all church members attend classes. Says Pastor Vick, "I never met anyone who knew too much about the Bible."




E BAPTIST

EDITORIAL

THE AMERICAN

THE U.S. Constitution makes no references to God and only three to religion, all negative. It forbids any religious test for federal office. It forbids federal laws "respecting the establishment of a religion." And it forbids federal laws "prohibiting the free exercise" of religion. *Hands off religion* is one of the flattest doctrines of our Constitution, a doctrine stronger today than ever. As late as 1940 the Supreme Court finally placed beyond dispute its application against state laws hampering religion (Jehovah's Witnesses). What Jefferson called the "wall of separation between church and state" has grown solider with the years.

Why this so-called wall was built and why it has proved a "godsend" for American Christianity are related in Paul Hutchinson's article on page 34. We are here concerned with a different question. Does the "wall" mean that the American political system is officially agnostic and its government, as Charles Beard once called it, "secular from top to bottom?" Is religion in America a 100% private concern; or has it a public bearing? If it has, can that public bearing be defined?

These are questions which constantly arise in our courts and capitals. Laws touching dueling, blasphemy, atheists, lotteries, Sunday, polygamy, divorce, oaths, church property, vaccination, the Philippines, coin designs, birth control, bingo and countless other subjects have aroused hot feelings between or about religious groups, not to mention the religious element in such historic issues as slavery and prohibition. Public education has meant a continuous and seemingly insoluble issue between church and state. The prevailing view of the Constitution denies public aid to church schools and all but bans religion from public schools. But this is an uneasy four-way truce among Catholics, Protestants, Jews and secularists, with frequent border incidents.

In these incidents the secularists, encouraged by a few recent court decisions like the McCollum case, have turned the "wall of separation" into an altar. And here lies the first clue to religion's true role in the American system. There is an American consensus on this role and we can start defining it by saying what it is not.

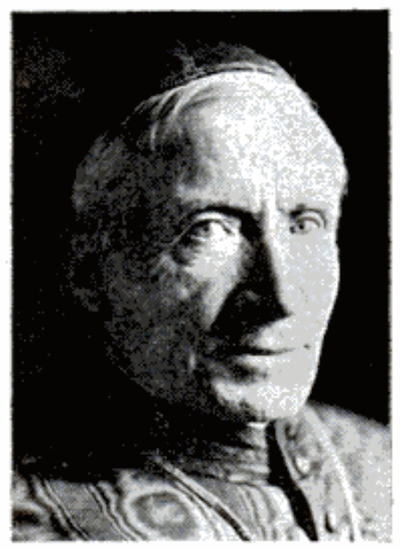
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The "wall" was certainly not meant to be an altar. The historical record shows clearly that the authors of the Constitution were not trying to legislate against religion in America but only against favoritism to any particular church. They expected people to "exercise" their religious freedom by worship, as did most of the founders. This is one of the central differences between the American and French Revolutions: the latter was not only hostile to the established church, but to religion in general. There were indeed a few deists among our founders, but they did not worship human reason (as did the French of 1793) or democracy or any other finite fact or idea.

Thus the Constitution's religious provisions are not any kind of theological statement. They are a prudent, just and extremely successful bit of legal and political wisdom, designed for a religiously pluralistic society. Father John C. Murray has called them "Articles of Peace." There is, to be sure, a Protestant accent to the American concept of religious freedom. Not only did Protestant sectarianism make it prudent, but Protestant enshrinement of the individual conscience made it popular. Protestants and Catholics can split some sizable hairs about their respective understanding of religious freedom. But neither the Protestant, nor the Catholic, nor the secularist, nor any other religious view of religious freedom was written into the Constitution. The "Articles of Peace" are broad enough to include all churches, even those of authoritarian polity. Father Hecker, Cardinal Gibbons and a long line of other Catholic thinkers have long since confirmed American Catholic attachment to the "Articles of Peace" beyond doubt.

But if the "wall of separation" between church and state is not an altar, there is no wall at all between religion and the American political system. Tocqueville said that the religion of Americans "is the foremost of [their] political institutions." Documents, quotations and practices showing the interconnection can be cited almost ad infinitum, as Canon Stokes has shown in his monumental *Church and State in the United States.*

At a low point in the constitutional convention in 1787, Benjamin Franklin, then 81, rose and moved that the delegates pray "to the Father of Lights to illuminate our understandings." Said Franklin, "I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—*that God governs in the affairs of men.* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"



CARDINAL GIBBONS

President Washington declared the new nation's first official Thanksgiving in 1789 on these grounds: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor." Ever since President Lincoln revived this early practice, asking his fellow citizens to "pray with all fervency and contrition," Thanksgiving has been a national as well as a state holiday. It is as deeply embedded as the Fourth of July in the American consciousness (and in no other nation's except Canada). Indeed, it takes both these great national holidays together to express fully the American concept of human liberty. As the Fourth of July proclaims it, so Thanksgiving Day acknowledges its source.

Our next clue to the true role of religion in American politics is in the Declaration of Independence. In contrast to the Constitution it makes no reference to religion, but it makes four to God, all positive. It asserts the rights of man not as an assertion of man, but as the "unalienable" gift of his creator. They are written in "the laws of Nature and of Nature's God." Thus did the authors of the Declaration, trusting to "the Supreme Judge of the world," turn an 18th Century American political manifesto into a timeless and universal credo. Tom Paine, the miscalled atheist, insisted that human rights are equal only because "every child born into the world must be considered as deriving its existence from God." And Jefferson asked a question which still underlines the fact that American self-government is an experiment: "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that their liberties are the gift of God?"

After 166 years of the experiment the American people probably

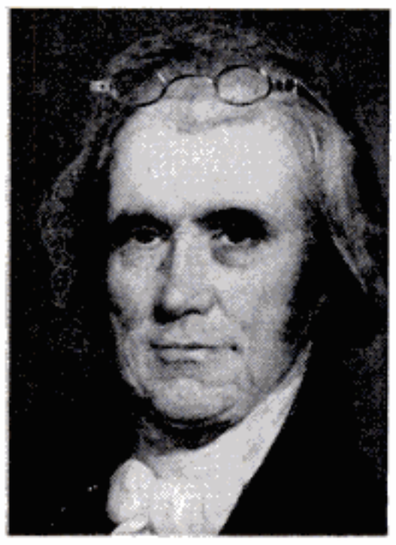
A Prayer for

Almighty God, who hast given us
this good land for our heritage:
We humbly beseech thee that we may
always prove ourselves a people mindful
of thy favor and glad to do thy will.
Bless our land with honorable industry,
sound learning, and pure manners.
Save us from violence, discord and confusion:
from pride and arrogancy, and from every evil way.
Defend our liberties and fashion into one
united people the multitudes brought hither
out of many kindreds and tongues.

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MORAL CONSENSUS

still have some such conviction. Certainly all the secularist thinkers put together (and we have some good ones) have never succeeded in promulgating a materialistic theory of freedom which has the slightest appeal to pragmatic Americans. It is true that too many Americans regard their liberty as a trove to be hugged rather than a right to be universalized. And some of these profess to be Christians, just as some self-styled materialists are thoroughgoing friends of freedom. These accidents of personality are added witness to the wisdom of our Constitution's rejection of all religious tests. But they do not change the nature of the American political experiment, which in its logic and its hope, as well as in its memory, keeps reverting to God.



JOHN MARSHALL

The hope in the American experiment was well put by John Adams, who called it a "grand scheme and design in Providence" for the liberation of mankind. Similarly the Jewish congregation of Newport, expressing their gratitude for their new civil and religious liberty, declared to President Washington their belief that "this so ample and extensive Federal Union" must be "the work of the great God, Who rules the armies of the heavens and among the inhabitants of the earth." Ninety-four years later, when Darwinism and materialism were making this kind of hope unfashionable, the American Catholic bishops, then led by Cardinal Gibbons, declared, "We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom" and that America is "a work of special Providence, its framers 'building wiser than they knew.'" Protestant patriots have been voluminously eloquent on the same theme. It is succinctly illustrated on every dollar bill in the Great Seal, with the eye of Providence and the motto *annuit coeptis*, which means "He has favored our undertakings."

What then is the logic that connects religion with the American experiment? It is the resolution of this paradox: that anyone can be a good American, but the ultimate guarantee of his freedom is in America's being a religious nation.

There used to be a saying that monarchies live by honor, republics by virtue. Certainly the more political power a sovereign people wish to withhold from their government, the more responsibly must each citizen govern his private behavior. America is therefore committed to the Aristotelian belief that politics is a branch of morals; and George Washington further warned us in his farewell address that morals is a branch of religion. At any rate self-government implies some agreement on the norms of responsibility, some recognition of the same abstract imperatives. It implies, in short, that there is, or should be, a moral consensus of the American people.

Of all our political institutions, the one that commands the nearest thing to general reverence is the Constitution itself. This cannot be due to any reverend quality in its words, which are not only secular but dull, legalistic and gimpy with compromise and expediency. It must be because it hides or represents something greater than itself which connects our politics with eternal truth.

The word for this connection is constitutionalism. It is the element of assent and legitimacy in any form of government, whether medieval Papacy, Renaissance royalty or modern democracy. America is one of the few fortunate nations where this assent and legitimacy can be currently taken for granted.

•

Any government, to survive, must be able to confess and correct any errors in the assumptions about man and nature on which it is based. The 18th Century American assumption about liberty, though devout toward God's authorship of it, is nevertheless optimistic about man's capacity to use it. The seats of human power have always been assailed not only by tyrants but by Utopian friends of man, not to mention blind combinations of group, class or sectional greed. But our Founding Fathers knew this. The government they defined in our Constitution was given enough power to resist these assailants but not enough to be the chief focus of their temptation. It contains, in its checks and balances and other self limitations, a healthy dose of pessimism about the same human nature it professes to trust. It is as though the authors of this political self limitation, who knew Montesquieu's saying that "virtue has needs of limits," were not only reflecting ancient wisdom, but anticipating modern theology's rediscovery of Original Sin.

Emerson believed that "the constitution of the universe" is a moral one. American constitutionalism is the resolve to keep our laws and institutions in harmony with this moral constitution. "There are principles of abstract justice which the Creator of all things has impressed on the mind of his creature man, and which are admitted to regulate, in a great degree the rights of civilized nations." So said Chief Justice John Marshall who put the flesh on the bones of our Constitution, and who in doing so never hesitated to invoke these trans-American and translegal principles. In his Philadelphia speech honoring John Marshall last August, President Eisenhower declared, "Our nation is ranged with those who seek attainment of human goals through a government of laws . . . rooted in moral law, reflecting a religious faith that man is created in the image of God."

Walter Lippmann, in his recent *Public Philosophy*, has reasserted the connection between the American political system and the 2,000-year-old doctrine of natural law which the Declaration of Independence assumes, which modern thinkers are redefining, and without which the institutions of Western society are "unworkable." Constitutionalism, the American version of this doctrine, is what makes our institutions work so well. As religion and human liberty are natural allies, so constitutionalism enables a human society to find its natural place between the divinely endowed individual and a divinely ordered world.

Whether this is today the majority American view of the American system, no man can say. The moral consensus is locked in the hearts of the people alongside their religion, to which it is akin. No doubt most Americans are less religious than they should be. They then owe a vast and continuing debt to the saving remnant in their midst, who do hunger and thirst after righteousness and walk humbly before their God. They do not do this for America's sake; but without them America would be little more than a geographical expression.

Our Country

Endue with the spirit of wisdom those to whom
in thy Name we entrust the authority of government,
that there may be justice and peace at home,
and that, through obedience to thy law, we may
show forth thy praise among the nations of the earth.
In the time of prosperity, fill our hearts
with thankfulness, and in the day of trouble,
suffer not our trust in thee to fail;
all which we ask
through Jesus Christ our Lord.

by the Rev. George Lyman Locke

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FAMILY PORTRAIT shows Holt in Seoul sitting on floor of mission house clutching Paul, 10 months (*left*), and Betty, 8 months. On floor (*left to right*) are Joseph, 3½, Helen, 1, Christine, 2½, Nathaniel, 1½, Mary, 3, and Robert, 3.

'THE LORD IS THEIR SPONSOR'

KOREAN OCTET GETS A U.S. HOME

Officially it was an act of Congress which enabled Betty, Christine, Helen, Joseph, Mary, Nathaniel, Paul and Robert Holt to come to their new home in America. But it was the Christian spirit which moved Harry and Bertha Holt to bring them here. The Holts live in Creswell, Ore.—he is a retired lumberman—and belong to the Willamette Gospel Chapel in nearby Eugene. Last winter, they saw a church-sponsored movie on Korean children abandoned by G.I. fathers and Korean mothers. The Holts already had six children of their own, aged 9 to 21, but were so touched that they decided to adopt eight of the Korean orphans.

U.S. law restricts the number of foreign children a U.S. family can adopt. The quota is two. By petitioning Congress, the Holts got a law passed to extend their quota, and last fall Harry Holt came back from Seoul with his big new brood. The octet is now happily ensconced in Creswell, but the Holts disclaim credit for their Christian love and charity. "The Lord," insists Mrs. Holt, "is the real sponsor of these children."





AT HOME in Creswell, children were nervous at first, kept their new mother up many nights. Here she rocks Betty (*left*) and Nathaniel in nursery.

FIRST BIRTHDAY PRESENT of his life, Davy Crockett jacket, thrills Joseph at party for him. Jacket was made by Wanda, one of his new sisters.

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...And there on the table,
awaiting his call
Was a huge bowl of Jell-O,
a fine treat for all !

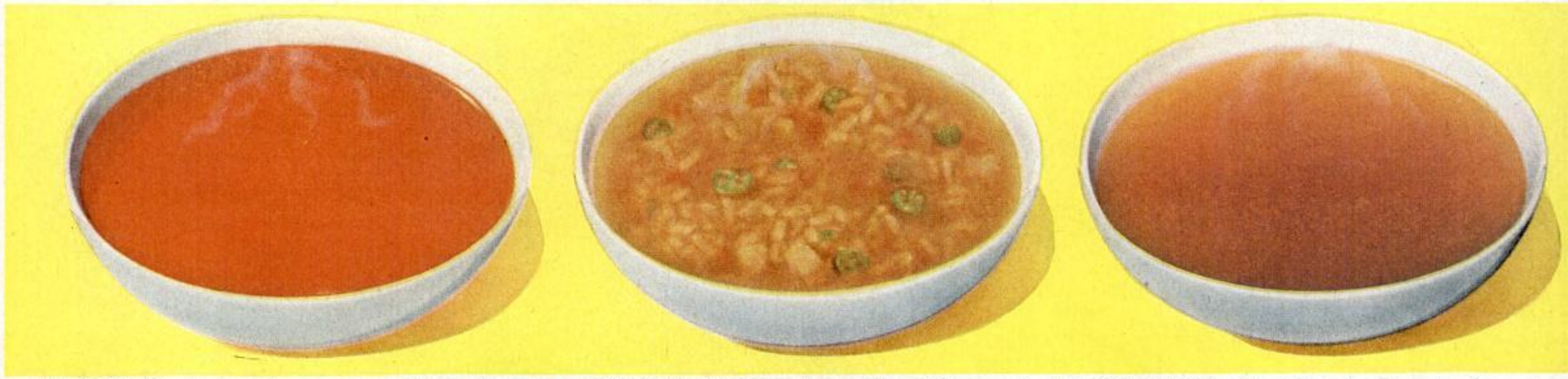
Merry Christmas to all from Jell-O

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SEVEN DELICIOUS FLAVORS

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★ **CHICKEN GUMBO**—A nourishing chicken and ★★ vegetable soup! Tender chicken pieces mingled with tomatoes, okra, celery and fluffy rice.

★★ **CONSOMMÉ**—Stimulating beef stock—flavored with tomatoes, celery, carrots. Have it hot for breakfast! Have it cold and jellied for lunch!



★★ **BEEF NOODLE**—Solidly satisfying—with fine lean beef and egg noodles in a real old-fashioned beef broth. Have it at lunch with a vegetable salad.

★ **CREAM OF CELERY**—The soup with the delicate ★★ flavor of crisp Pascal celery and sweet country cream. Makes a delightful pour-on or cooking sauce.



★ **VEGETABLE BEEF**—Almost a balanced meal in ★★ itself—rich with beef, vegetables and beef broth. Have a hearty bowlful for lunch or supper.

★ **PEPPER POT**—The pride of Philadelphia chefs— ★★ a spicy soup thick with fine vegetables, macaroni and nourishing meat. Substantial for a cold day.

★★ **BEAN WITH BACON**—An old-fashioned energy soup—prize beans, slow-cooked the careful way—laced with smoky bacon! A wonderful warmer upper!



★ **ONION**—It's soup as the French like it—dark and rich in flavor with sweet onions and tangy Cheddar cheese. Perks up the appetite—leaves a pleasant glow!

★ **CLAM CHOWDER**—Hearty and tastes of the sea ★★ —choice bay clams blended with tomatoes, carrots, potatoes in zesty clam broth. A popular Friday soup.

★★ **VEGETABLE**—A delicious way to have the nourishing vegetables you need. 15 proud vegetables in a robust beef stock, seasoned to bring out best flavors.

Follow the stars for food-value clues!

★ These soups supply vegetables of the kind we need every day—with their vitamins and minerals.

★ Meat, chicken and seafood soups help provide proteins, vitamins and minerals—for growth and upkeep.

★ These soups are higher in protein.

★ Satisfying, low-calorie soups for weight watchers.

★ These soups are made with nourishing milk.

When made with milk, all of these soups add needed calcium and protein. Warm liquids in all soups aid digestion.



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★ **BEEF**—The square-meal soup for *big* appetites—
★★ savory beef stock brimming with chunks of fine, lean beef, garden-good tomatoes, carrots, potatoes, barley.



★★ **GREEN PEA**—Heavenly-smooth—this creamy purée of sweet green peas . . . blended with butter and seasoning. Try it with ham and cheese sandwiches.



★★ **BOUILLON**—Clear and tangy soup . . . made from fine, lean beef. Poured over ice, it's "Soup on the Rocks." A wonderful low-calorie appetizer.



★ **CREAM OF ASPARAGUS**—Year-round breath of
★★ spring—a purée of tenderest asparagus—with milk and golden butter. Helps make any meal a banquet.



★★ **CHICKEN WITH RICE**—Sparkling-clear chicken broth shimmering with fluffy long-grain rice and tender pieces of chicken. Great to start the day—or to end it!



★★ **CHICKEN NOODLE**—Beloved by young and old —full of golden gifts: chicken, egg noodles and a shimmering broth. So quick and easy for a busy day.



Lunch or dinner,
for breakfast, too,
Soup every day
makes a Souper-you!



★ **CREAM OF MUSHROOM**—The elegant flavor of finest mushrooms smoothed with cream. A luxury soup! Makes a perfect sauce for meat and chicken dishes.



★★ **CREAM OF CHICKEN**—Pure pleasure—flavorful chicken broth rich with cream, full of pieces of chicken and celery. Gives a big lift to lunch or supper.



Soup tastes good
and it's good for you.
Once a day-every day
have Campbell's!





★ **SCOTCH BROTH**—Give yourself a build-up—
★★ with a "souper" soup: mutton, carrots, onions and barley! Sturdy and satisfying. A breakfast favorite.

★★ **VEGETARIAN VEGETABLE**—Delicious fare for meatless days! 15 nourishing vegetables in an artfully seasoned all-vegetable broth.

21 DIFFERENT, DELICIOUS WAYS TO START THE MEAL

Once a day...every day...Campbell's Soup



SOUPS SUPPLY BASIC NUTRITIONAL NEEDS

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THE BIGGEST U.S. ARCHDIOCESE

In Chicago a huge organization helps Cardinal Stritch guide two million Catholics

Photographed for LIFE by JOHN DOMINIS

Throughout their 2,000 years, from the earliest days around the Sea of Galilee, Christians have brought to the gift of faith a unique gift for organization. In the Roman Catholic Church, the largest in Christendom, the genius of organization has reached its fullest point.

Today the Catholic Church is nowhere more active and prosperous than in the United States and few areas of the Church are more thriving than the archdiocese of Chicago, the largest in the U.S. A diocese, comprising many individual parishes, is called an archdiocese when, by reason of its importance, it is headed by an archbishop who sometimes also holds the rank of cardinal. Within the 1,411 square miles of the Chicago archdiocese live more than two million Catholics. The man designated by the Vatican to guide their spiritual destinies is a slight 68-year-old priest named Samuel Alphonsus Stritch, Archbishop of Chicago. He is one of four American cardinals, one of 62 cardinals who assist Pope Pius XII in governing the world's 458 million Catholics.

Officiating at High Mass in his cathedral (*opposite page*), Cardinal Stritch performs a ritual that was old before white men saw the American continent. Dedicating a new school, he adds to a constantly expanding domain which, under Illinois law, is owned by a "corporation sole" of which he is the only member and whose gross value is in the tens of millions.

Samuel Cardinal Stritch commands a vast, tightly knit, temporal organization which includes 414 parishes, 2,270 priests, 8,766 nuns and 529 institutions. Within the structure of the archdiocese the faithful are born, guided, taught, healed, married, sheltered, consoled, for to them the Church is at once teacher, ruler and sanctifier.

One of the cardinal's close associates, contemplating the job of running the archdiocese, says, "If I were doing his job for the money, I wouldn't take 10 thousand bucks a week." The cardinal performs the job with a rare mixture of tough-minded practicality and unworldly piety. His staff affectionately calls him "the boss." But the cardinal has his own taskmaster. "Throughout my activities," he says, "the thing uppermost in my experience is the tangible presence of God."



PRESIDING AT MASS (*opposite page*) at Holy Name Cathedral for Quigley Seminary, Cardinal Stritch is enthroned at right as the recessional begins.

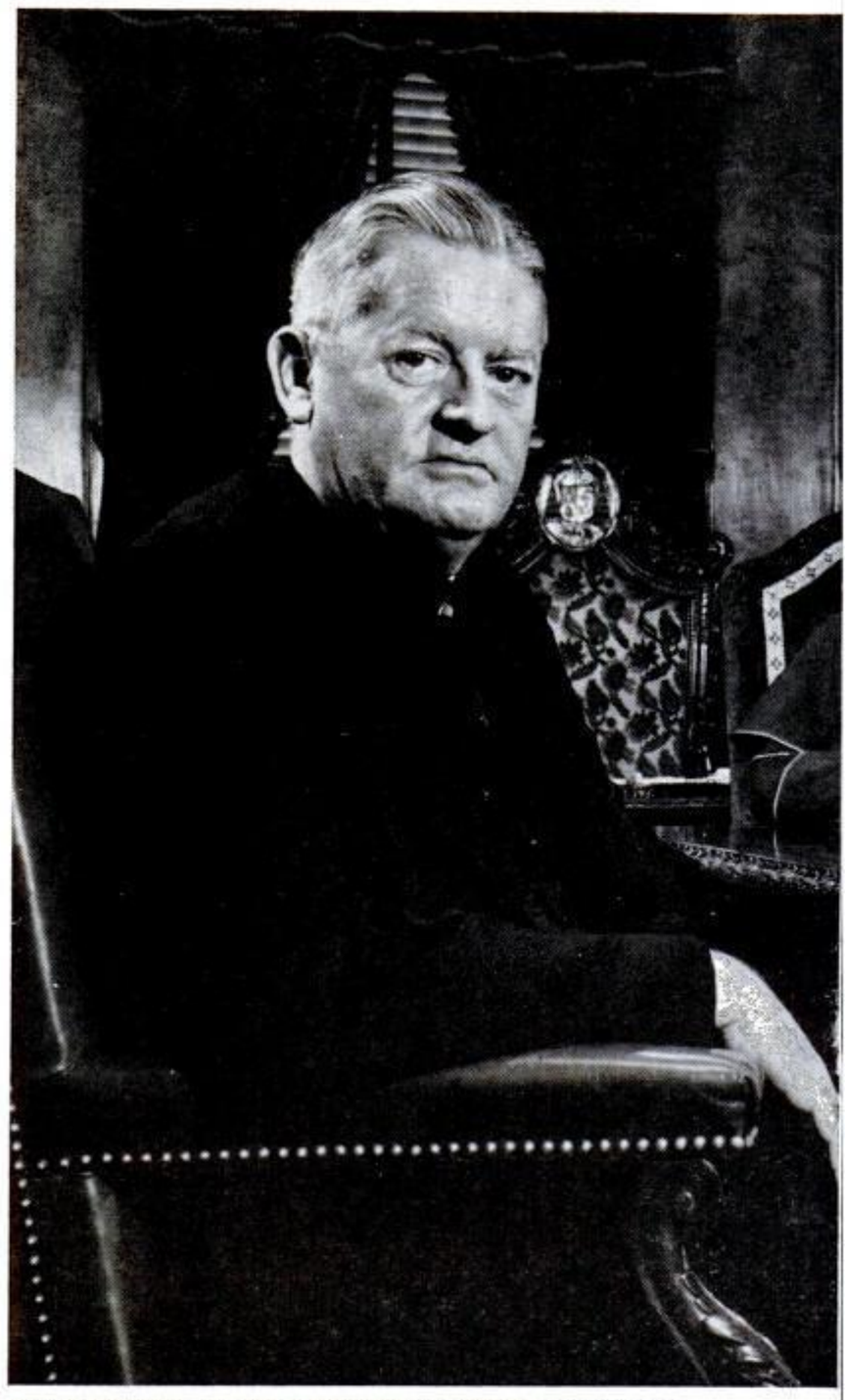
GIVING HIS BLESSING at the dedication of a school addition in a heavily Lithuanian parish, the cardinal, bearing his crosier, makes sign of the cross.

CONTINUED 63

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PREPARING HOSTS, the wafers distributed at Holy Communion, nuns of the Benedictine Order of Perpetual Adoration pack them at Mundelein, Ill. convent. They make millions of wafers yearly.

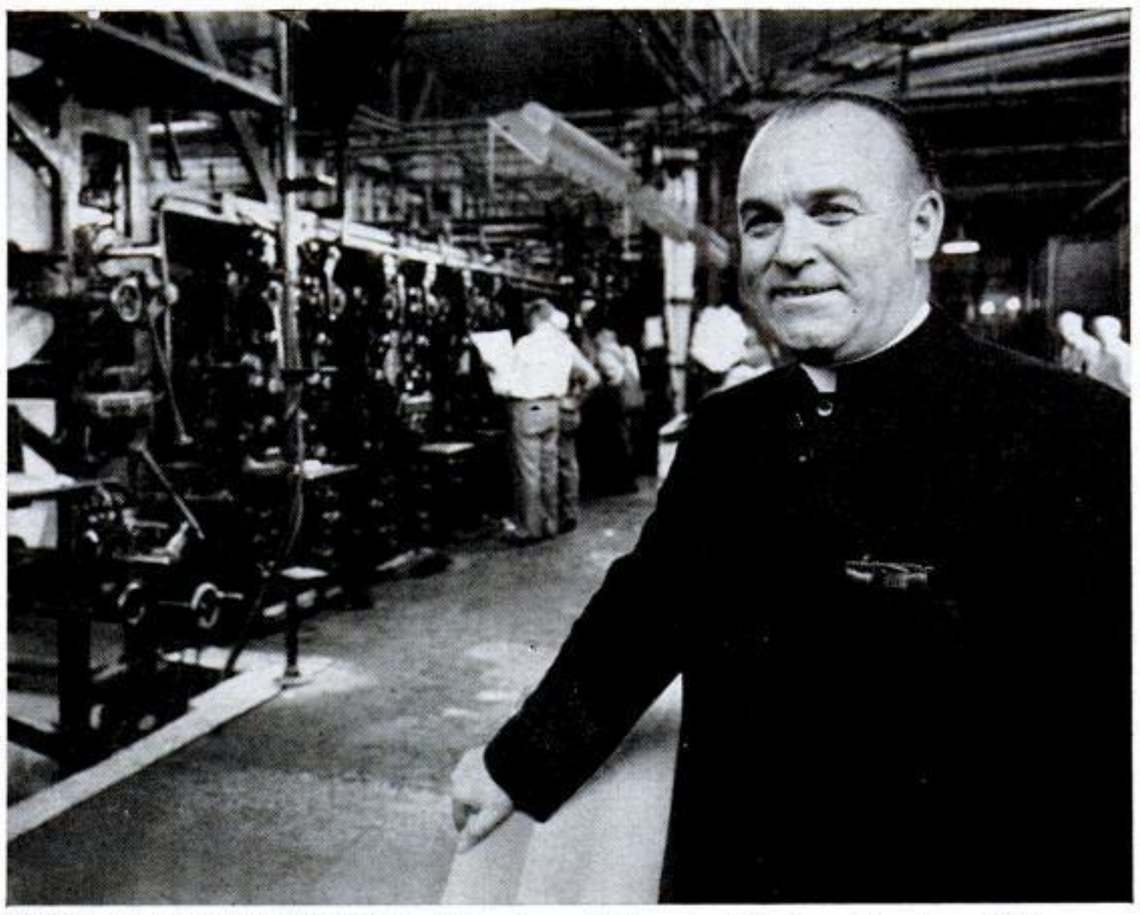


CARDINAL AND LIEUTENANTS operate the diocese: at left is Monsignor George Casey, the

THE TEAM WHICH AIDS 'THE BOSS'



YOUTH DIRECTOR, Monsignor Edward Kelly heads the Catholic Youth Organization begun by Bishop Bernard Sheil. Some 200,000 now participate.



HEAD OF PUBLICATIONS, Monsignor Thomas Meehan stands amid the presses of the *New World*, the diocesan weekly (circulation 200,000), he edits.

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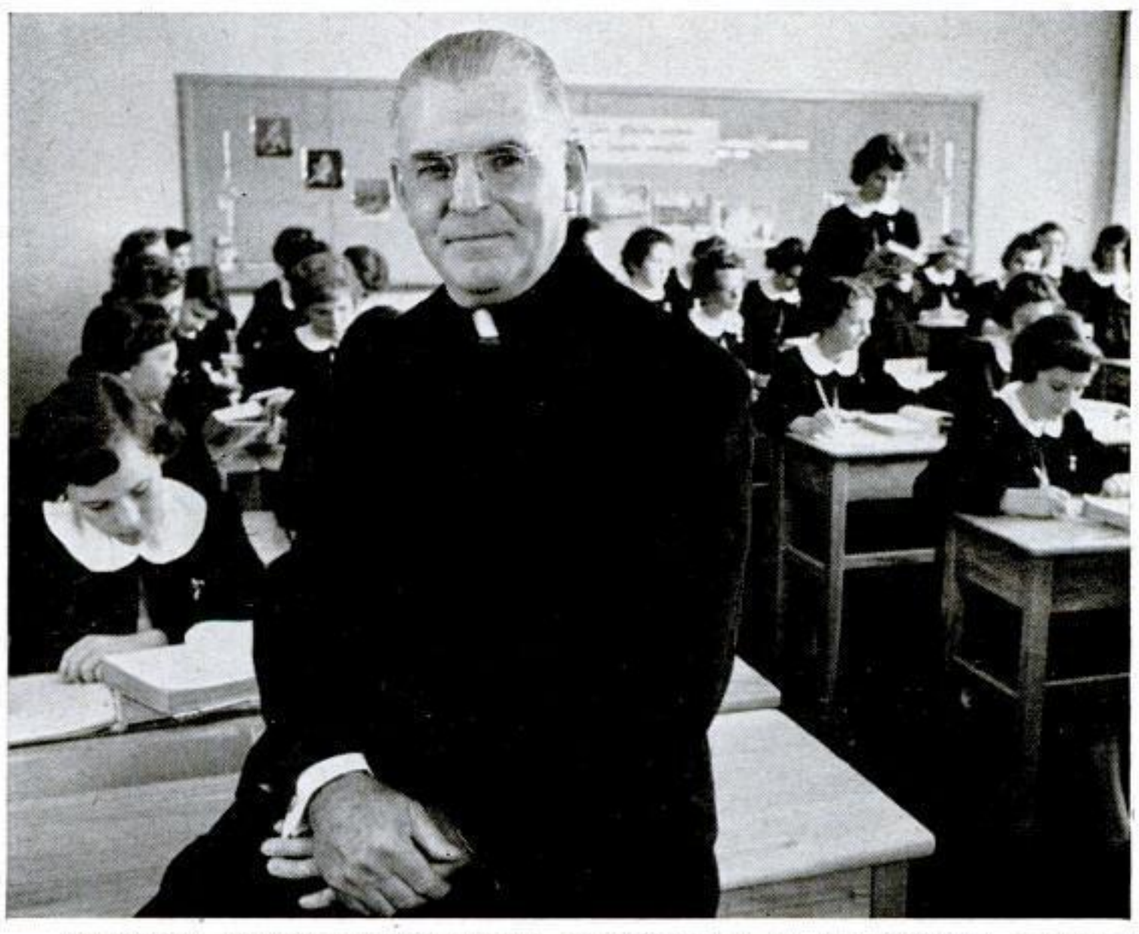


vicar-general; cardinal; Monsignor Edward Burke (*right*), chancellor. Under cardinal's direction, they cope with the day-to-day problems of the diocese.

The structure of the Chicago archdiocese varies little from any other in the Church. Like the rest, it is set by the Church's "constitution," the Code of Canon Law, which sets forth the practices and precepts of the Church. By canon law, Cardinal Stritch possesses "legislative, judicial and coercive power" to rule his diocese in all its vast detail from bread for Communion (*left*) to the consecrated land for burial (*right*). Helping "the boss" are two auxiliary bishops, who handle ceremonies like confirmation, and two chief administrative aides (*above*). Under them monsignori (*below*) head major activities of the diocese. Acting with them are 10 consultors, parish priests who pass on all big diocesan decisions.



PLOTTING CEMETERIES, Monsignor Francis McElligott and aides locate shrine. Diocese's 19 cemeteries handle 19,000 burials yearly and make a profit.



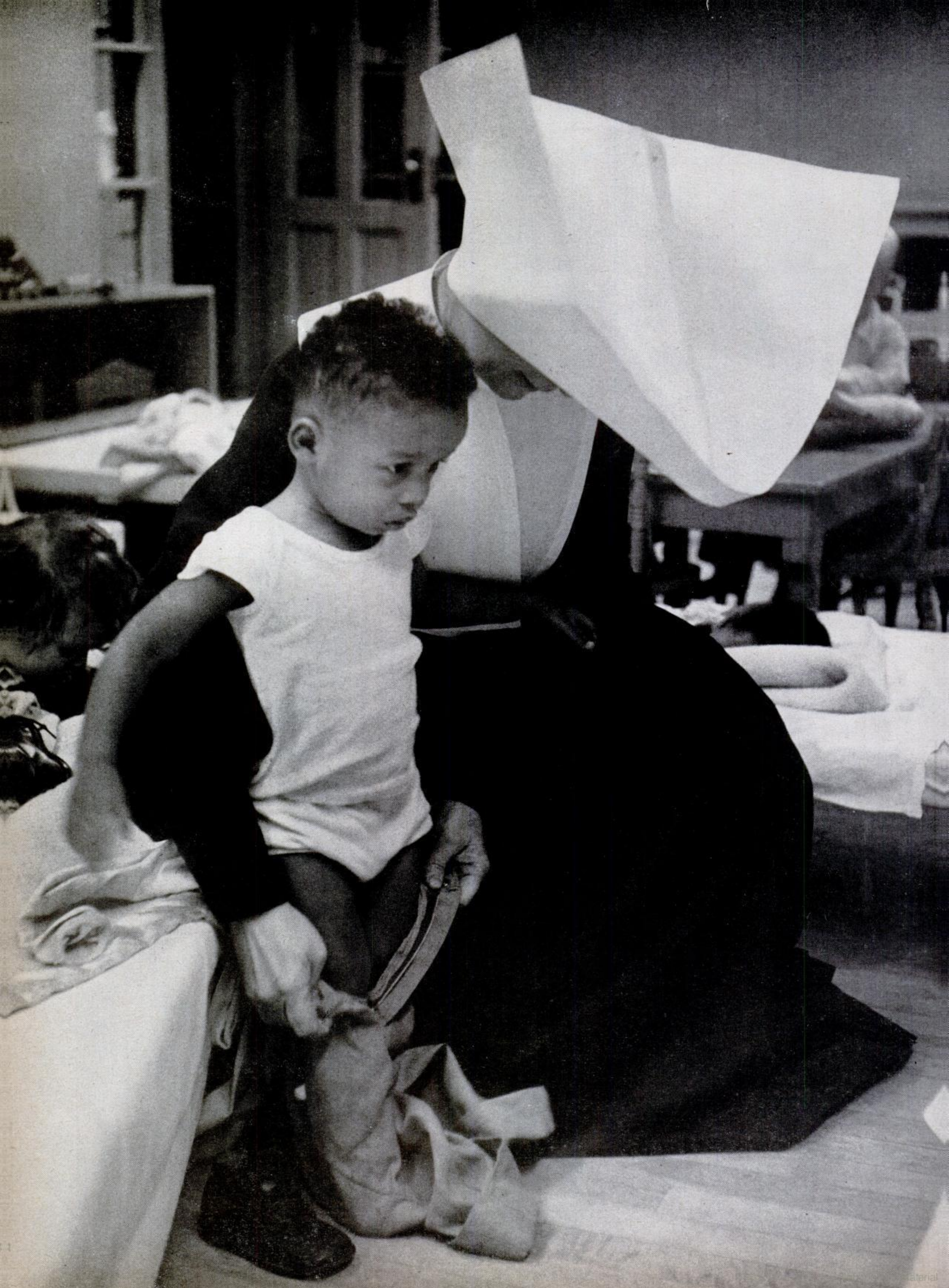
SCHOOL SUPERINTENDENT, Monsignor D. F. Cunningham, oversees 453 schools with an enrollment of 220,315. The diocese also has six colleges.

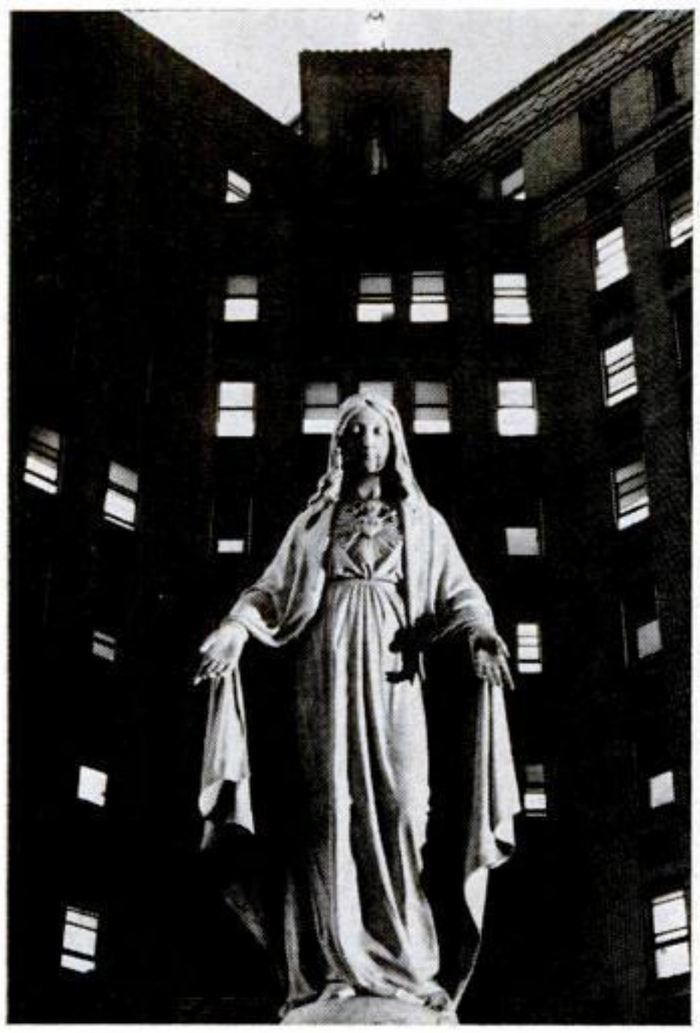


CHARITY SUPERVISOR, Monsignor Vincent Cooke pauses in a slum alley which is one of his problems. The archdiocesan charities require staff of 163.

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SYMBOL OF MERCY, a statue of the Virgin Mother, graces Little Company of Mary Hospital.

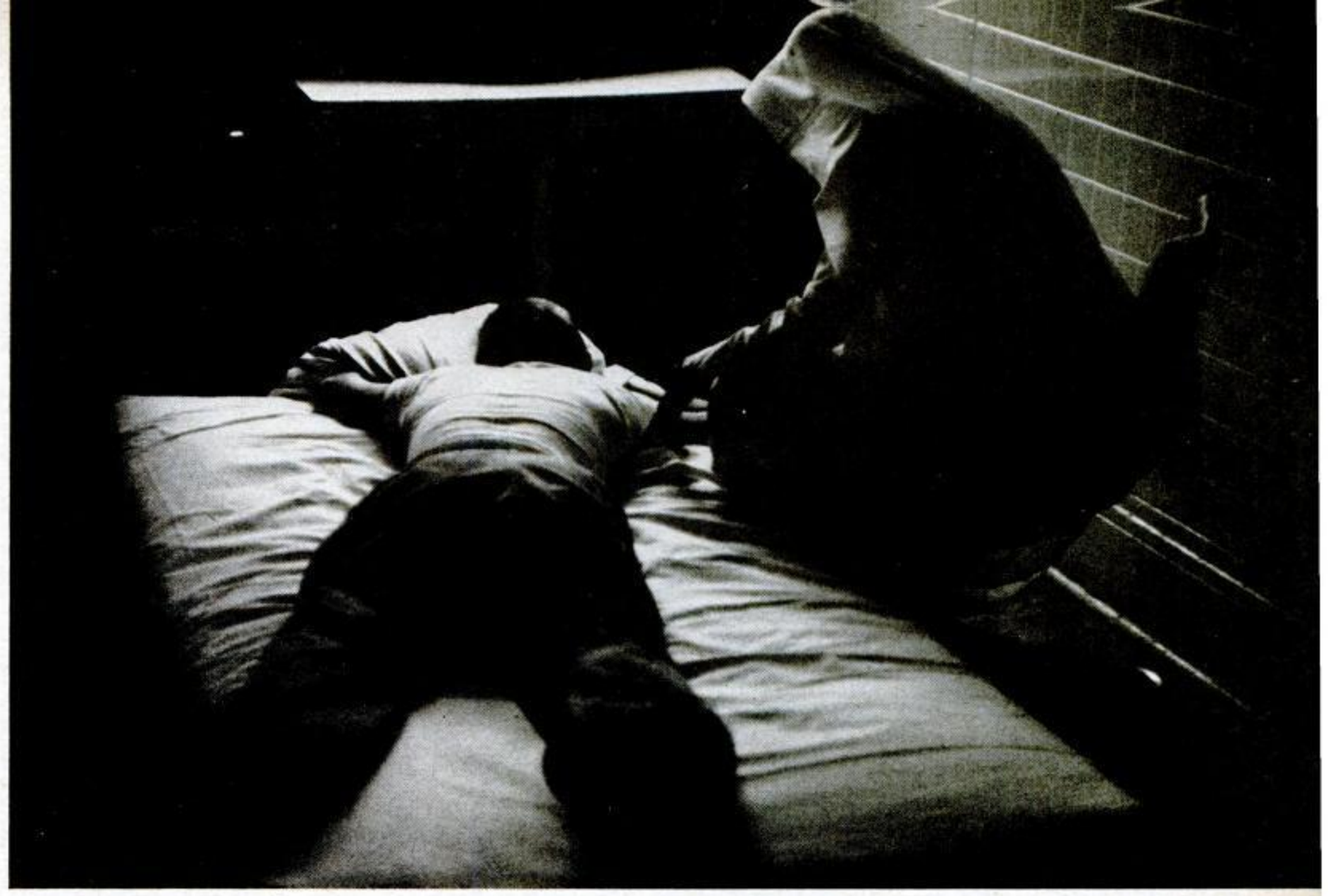
A QUANTITY OF MERCY

A civilization which is growing increasingly complex has made the work of mercy more complex too, and even amid prosperity the need for charity has grown. Last year the Chicago archdiocese spent nearly $8 million on its 58 charitable agencies, and additional sums were spent by the orders of monks and nuns who operate many of the institutions.

The 20 general hospitals and six specialized hospitals in the archdiocese are directed by Monsignor John Barrett. They have a total of 5,500 beds and last year treated almost 200,000 patients of all races and faiths. Fourteen orphanages shelter 3,700 children. Other agencies give day care to almost 5,000 more children. Eleven homes ease the last years of more than 1,600 old people.

Beyond these large-scale functions is a wide variety of smaller but equally vital works. There is a busy adoption agency, a church-sponsored unit of Alcoholics Anonymous on the city's seamy skid row, Cana conferences which counsel couples toward happier marriages. An interracial council works to help promote community understanding.

Outspoken on the subject of intolerance, Cardinal Stritch recently told a medical group, "When a hospital staff refuses to admit qualified doctors because they are Negro, we are violating a truth that came to us when Christ died upon the Cross." Now the archdiocesan organization is directing its efforts toward a pressing new problem, the plight of thousands of Puerto Ricans who have settled in the unfamiliar and frequently hostile city.



COMFORTING THE AFFLICTED, the sister in charge of psychiatric section speaks softly to a patient at Mercy Hospital, one of the first U.S. Catholic hospitals to add section for mental care.



BEDSIDE COMMUNION comes each morning to an elderly patient at St. Anthony Hospital.

TRANQUIL ELDERS pass a morning on the sun porch at Villa Scalabrini, home for aged Italians.



← HELPING HANDS of a nun dress the son of working couple in day nursery at Marillac House.

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AMID DUTY, MEDITATION

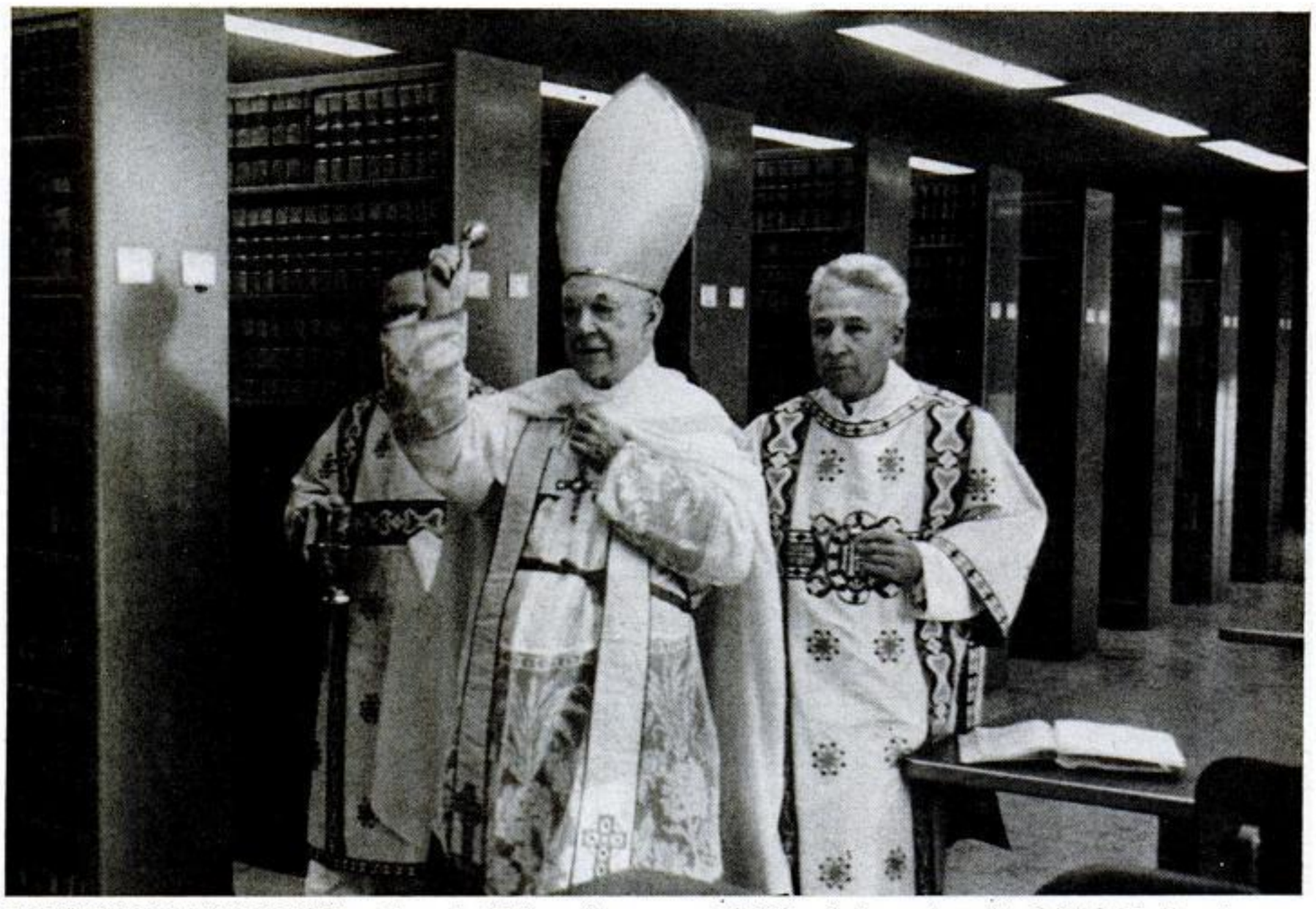
Cardinal Stritch, born in Nashville in 1887, rose rapidly in the Church. Ordained at 22, he was made a bishop at 34 and a cardinal at 57. In his high office he still retains the peppery, plain-spoken informality of a parish priest. He is a major figure in the whole life of his community and spends much of his day hustling through a long round of public appearances. "The worst penance I could do," he says, "would be to be forced to run my archdiocese from behind a desk."

Once each year this relentless pace stops for the cardinal as it does for every priest in his archdiocese, and he goes to the retreat house which he established on the shores of Lake St. Mary. There he spends a week in silence, contemplation and prayer—"This is our powerhouse," the cardinal says. "On retreat a priest lives alone with our Blessed Saviour."



PUBLIC DUTY calls cardinal to talk by Mildred Joyce of Council of Catholic Women's local unit.

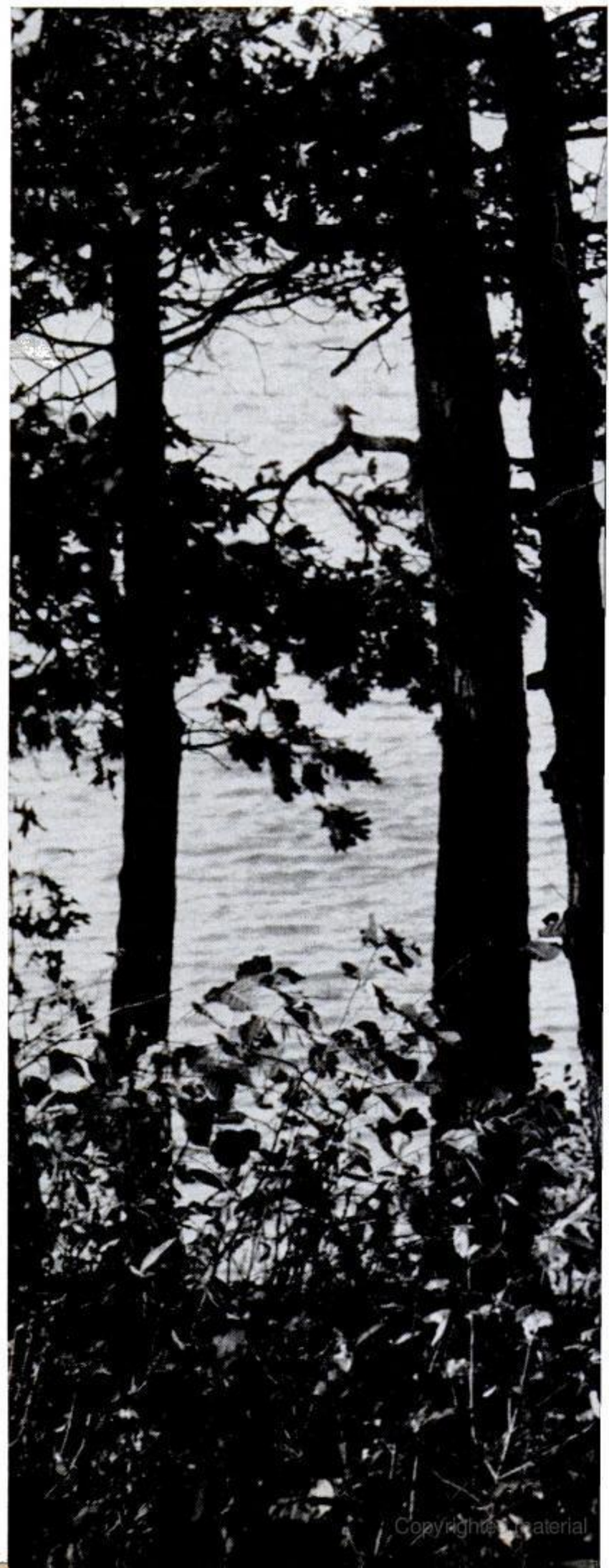
Sometimes edgy at meetings, he says, "The only way to get through a banquet is to get through it."



BLESSING A BUILDING at Loyola University Law School, the cardinal passes library stacks sprinkling holy water. At right is Father Jerome Jacobsen, S.J., dean of Loyola history department.



WORKING ON A SPEECH, the cardinal takes book from secretary, Sister Mary Alacoque, O.S.F.



MEDITATING during his annual retreat, the cardinal sits alone at the edge of Lake St. Mary. →

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HONORING THE CARDINAL on his silver jubilee as an archbishop, sub-debutantes form his guard of honor at a benefit banquet in the Conrad Hilton Hotel. At $250 a plate, the event raised $270,000 for the Stritch School of Medicine at Loyola University, and for the Lewis Memorial Maternity Hospital.

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CALLED TO REPENTANCE BY AN EVANGELISTIC "SON OF THUNDER," LADIES AT A CAMP MEETING COMMENCE THEIR EXTRAORDINARY "EXERCISES"

THE RUGGED BASIS OF AMERICAN PROTESTANTISM

Along the frontier, heavy-fisted preachers established the Word and the fear of God

by ROBERT WALLACE

MEN who approached the scene reported that the noise was louder than Niagara, audible, upon a favoring wind, for miles through the forest. One said it was the loudest, most awesome and terrifying sound ever heard on the North American continent; another, that he could feel it strike through his head and smash into the tree trunks behind him.

At a distance the sound was all roar and confusion, but as one came closer its components could be distinguished: the voices of thousands of human beings raised in chants and psalms, in incoherent screaming, in endlessly repeated shouts of *Jesus! Jesus!* or *Glory! Glory!* It was elemental, kin to the howl of the hurricane and the explosion of surf. If it was not the loudest sound ever heard on the continent it could well have been the most awesome and—for all that it was the praise of the Lord—the most frightening.

It was in the month of August in the year 1801 at Cane Ridge in Bourbon County, Ky. There on the western frontier were gathered at least 15,000 men, women and children for the largest and most uproarious religious camp meeting ever held in America. Wagons, lean-tos and huts of branches stretched in rows through the forest clearing as far as a man could see. Between the rows at random intervals were mounds and platforms upon which stood the preachers, Baptists, Methodists and Presbyterians, all shouting at once, each exhorting his own audience of a dozen, a hundred or a thousand. James B. Finley, who was soon to become a formidable Methodist preacher himself, was in the crowd and was actually terrified. "The vast sea of human beings seemed to be agitated as if by a storm," he later wrote. "I counted seven ministers all preaching at one time, some on stumps, others on wagons and one in a tree. . . . Some of the people were singing, others praying, some crying for mercy in the most piteous accents. . . . While witnessing these scenes a peculiarly strange sensation, such as I had never felt before, came over me, and I felt as though I must fall to the ground. . . . I left and went into the woods, and there I strove to rally and man up my courage.

"After some time I returned . . . and stepped up onto a log where I could have a better view. The scene that then presented itself to my mind was indescribable. At one time I saw at least 500 swept down in a moment, as if a battery of a thousand guns had opened upon them, and then immediately followed shrieks and shouts that rent the very heavens. . . . I fled for the woods a second time."

Overcome by religious frenzy and certain of the awful presence of God, the "slain of the Lord" were taken by the "falling exercise," some lying unconscious and others still shouting and screaming, upon the trampled ground. Other worshipers fell down with the "rolling exercise," clutched their knees and tumbled over and over through the mud. Some were stricken by "the jerks" during which, as another minister noted, "the subject would be affected in some one member of the body, and

CONTINUED 71

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sometimes in the whole system. When the head alone was affected, it would be jerked backward and forward . . . so quickly that the features of the face could not be distinguished." Bonnets, caps and combs flew into the air and the long loose hair of women "would crack almost as loud as a wagoner's whip." Others were afflicted with the "holy laugh" or with the barking exercise in which, as though they were dogs, men would go down on all fours and bark until they were hoarse, sometimes clustered around a tree, yelping as they "treed the Devil."

The Cane Ridge camp meeting lasted six days and nights—in the darkness so many torches hung from the trees that the forest appeared to be on fire. And in a figurative sense it was. The American frontier in the year 1801 had begun to blaze with the western revival. In the next few years the future of the major Protestant churches of the U.S. was to be shaped.

Before there can be a revival a man or a church must be unconscious or near death, which was precisely the case with Christianity in the new republic. The decade following the Revolution was, as a churchman called it, "the period of the lowest ebb tide of vitality in the history of American Christianity." The state of morality and religion on the eastern seaboard was bad; in the West it was incredible. When Bishop James Madison of Virginia announced that the church was "too far gone ever to be revived," that certainly seemed to be the fact.

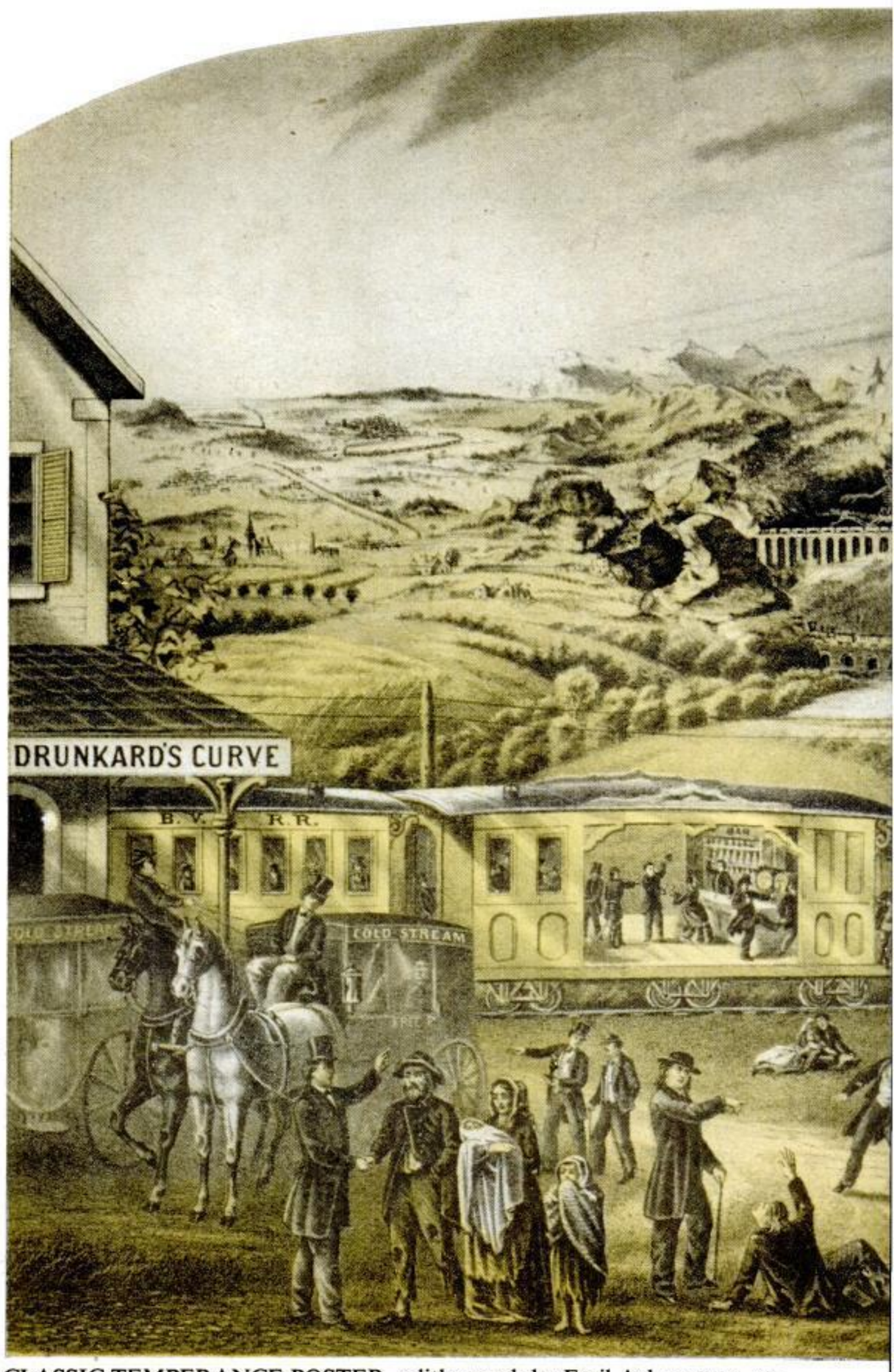
'The world, the Devil and Tom Paine'

THERE were various reasons, including the customary letdown after war and the echoes of a wave of deism which had swept through Europe in the 18th Century and now made itself felt in America through such able writers as Tom Paine, ("The world, the Devil and Tom Paine! Have done their best but all in vain," the Methodists were soon to sing, "They can't prevail, the reason is/The Lord defends the Methodist.") But perhaps the major reason could be found in the growing pains of the nation, in the great westward surge of people across the Alleghenies and into the wild green yonder.

Those who went to the frontier—which then lay in western Pennsylvania and New York, in Virginia, the Carolinas, Kentucky and Tennessee—did not all go in search of religious freedom but for economic reasons. Their baggage consisted of guns, knives, tools and booze; the Testaments were often left behind. It was freedom *from* religion that appealed to many frontiersmen. Once they got over the mountains, they had no longer to obey, on pain of social disapproval, the moral dictates of any church. There were many who would be damned before they would let the church and their own consciences get the upper hand again. They let their thumbnails grow long, the better to gouge out the eyes of their enemies. They lost all track of days and dates; few knew or cared when the Sabbath fell. They fought constantly, among themselves, with Indians and with the obdurate land. Loneliness bleached their minds and souls. Women would be left alone in the wilderness for weeks at a time while their men were off hunting or fighting; frontier preachers, riding up to the silent cabins with the Word, often found solitary women whose voices, unused to speech, would croak pitifully as they told how they were "overcome with lone." West of the Alleghenies in the 1790s lay one vast spiritual desert. But even at its worst it was not quite so bad as Bishop Madison thought. The requisites for revival were there.

Whether they brought Bibles with them or not, the frontiersmen at least brought an inherited tradition of vigorous Protestantism which nothing could destroy. Moreover there was a quality in the frontier itself, its lonesome vastness, that would make many men eminently receptive to religion when it turned up. They did not have long to wait.

The established churches of the East sent missionaries very early into the West, many of them traveling alongside the frontiersmen. Logically, one might have supposed that the churches which had been dominant on the seaboard would become dominant in the interior as well, but this was not the case. The frontiersman's dictum—root, hog, or die—applied to all living things including churches, and some churches failed to root, or went at it awkwardly or with reluctance. At the end of the Revolution the strongest church in the nation was the Congregational, established by law in Connecticut, Massachusetts and New Hampshire and having 658 congregations altogether. In second place were the Presbyterians, with 543 congregations, followed by the Baptists (498), Episcopalians (480), Quakers (295), German and Dutch Reformed (251), Lutherans (151) and Catholics (50). But two of the top four, the Congregationalists and the Episcopalians, were soon to lose their rank. Both suffered from what Dr. William Warren Sweet, the foremost historian of churches in America, calls "an unfortunate superiority complex." Both having been state churches and both having enjoyed high social prestige, they appealed largely to the prosperous and the genteel. They were churches of the aristocracy and there was no aristocracy west of the mountains. Thus, although they made efforts, the Congregationalists and the Episcopalians were swamped in the struggle for unchurched souls in the West, and as a result today rank 10th and fifth numerically instead of first and fourth.



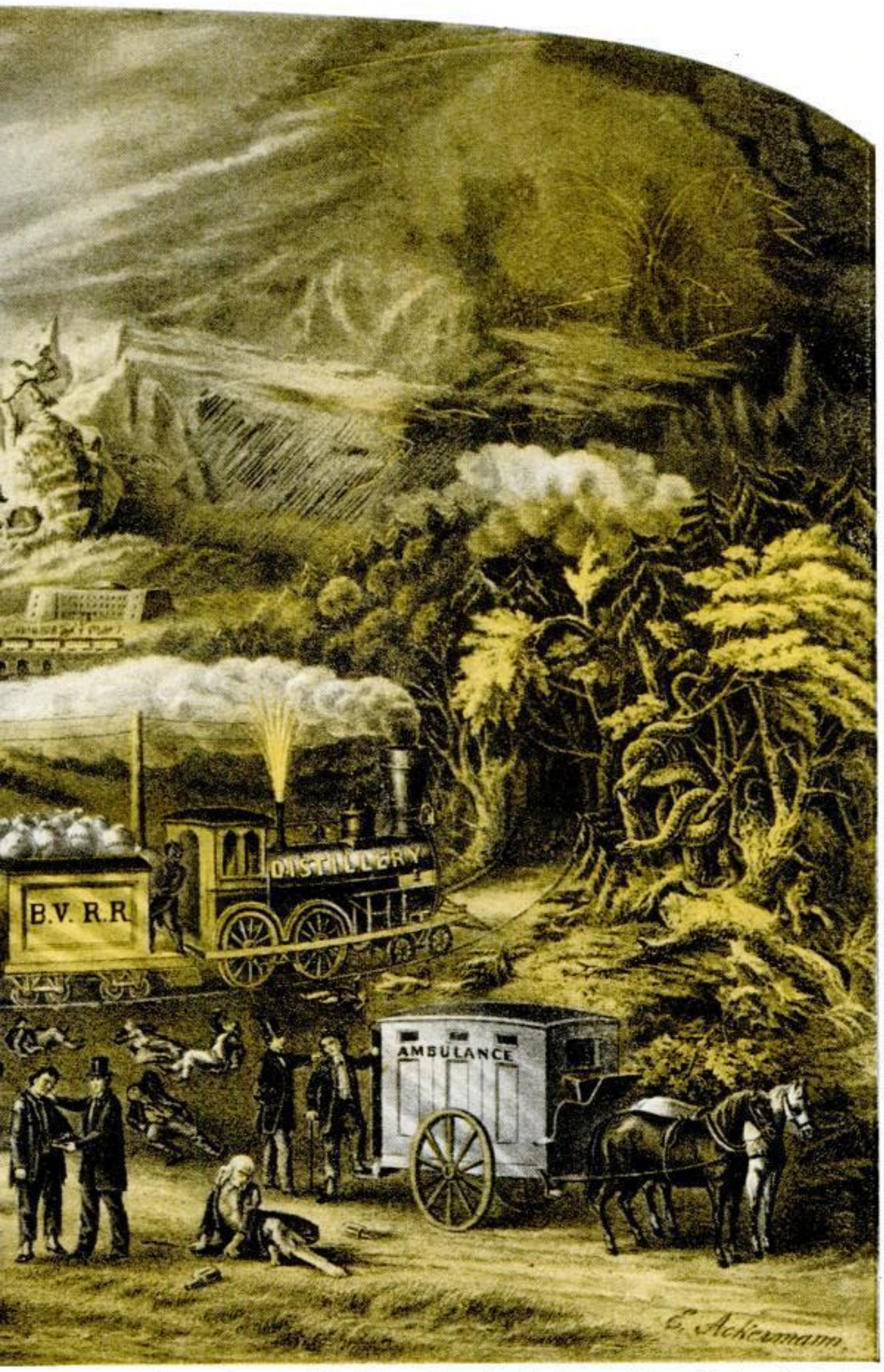
CLASSIC TEMPERANCE POSTER, a lithograph by Emil Ackermann, appeared widely in the 19th Century as part of the Protestant antiliquor movement that began in frontier camp meetings. The Black Valley Railroad, its grain-burning engine fired by a devil, started at Sippington, passed Guzzler's

The two churches which dominated the frontier were the Baptist and the Methodist, the so-called "churches of the poor." They preached a democratic theology, erected no ecclesiastical fences to keep men out, and were willing to get down on the cold ground and scrabble. The third great frontier church, overshadowed by the others in point of numbers and handicapped by a strict Calvinism which the broadminded but anti-intellectual frontiersman found difficult to swallow, was the Presbyterian. Among them, these three shaped the religious and to a large extent the secular life of the West throughout most of the 19th Century. It was the churches, far more than the sheriffs or the militia, that first brought law and order—and later culture—to the frontier.

Of the three the Methodists, led by Bishop Francis Asbury, were by far the best organized. Asbury was to the U.S. what Methodism's founder, John Wesley, had been a generation earlier to England. He headed the American Methodist Church for 30 years from 1784 onward and had a genius for field leadership which has since been surpassed by perhaps only one man, Robert E. Lee. Under Asbury the Methodists developed an almost military organization in which the key men, the cavalry sergeants as it were, were tough, circuit-riding preachers who scoured the frontier in search of converts.

The Methodist circuit rider was supported, although meagerly, by his church and as long as he remained a bachelor he did not, like the Baptist or the Presbyterian preacher, have to settle down to farm or teach to keep from starving. He was free to ride his territory along a route which often stretched for hundreds of miles, knocking on the door of every cabin.

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Junction and stopped briefly at Drunkard's Curve. Here drinkers had their last chance to disembark and get on water wagons (*left*) or an ambulance. Thereafter the train was an express through hellish places like Idiot Flats to Destruction. Line was single-tracked because trains ran in only one direction.

Often he turned up at a cabin before the mud in the stick-chimney was dry. Whenever a grave was opened or a child born, he was there. One of the clichés of the frontier, spoken on midwinter days when a man could feel the cold air in his nostrils like a pair of steel dowels, was, "There's nothing outdoors today but crows and Methodist preachers."

Of all the Methodist circuit riders, the best known was an extraordinary gentleman named Peter Cartwright who traveled for nearly 50 years along the frontier. In him the manner, viewpoint and struggles of the whole rugged breed are summed up. Toward the end of his long life (1785–1872) he wrote an autobiography in which, scornful of the soft ways into which he thought his church had lately fallen, he described how things used to be: "A Methodist preacher in those [frontier] days, when he felt that God had called him to preach, instead of hunting up a college or a Biblical institute, hunted up a hardy pony or a horse, and some traveling apparatus, and with his library always at hand, namely Bible, Hymn Book and Discipline, he started, and with a text that never grew stale, he cried, 'Behold the Lamb of God, that taketh away the sins of the world!' In this way he went through storms of wind, hail, snow and rain; climbed hills and mountains, traversed valleys, plunged through swamps, swam swollen streams, lay out all night, wet, weary and hungry, held his horse by the bridle all night or tied him to a limb, slept with his saddle-blanket for a bed, his saddle or saddlebag for a pillow, and his old big coat or his blanket if he had any, for a covering. Often he slept in dirty cabins, on earthen floors, before the fire, ate roasted ears for bread, drank buttermilk for coffee; took, with a hearty zest, deer or bear meat or wild turkey, for breakfast, dinner or supper if he could get it. His text was always ready, 'Behold the Lamb of God!' Under such circumstances, who among us would now say, 'Here am I, Lord, send me'?"

Cartwright supposed he had no religious prejudices, exactly, although he did talk of "Catholics, Lutherans, rationalists and other infidels," called the Cumberland Presbyterians "an absurdity, a left foot of Calvinism" and spoke of the Mormons as "infamous, infidel, wretched outlaws." He was not blindly literal about the Bible either, although he mentioned that an evil man might have anywhere from "one small, sickly devil" in him to "legions" of devils, and once said of the wife of a fellow minister that "the devil was in her as large as an alligator."

When the afflatus was on him Cartwright could convert almost anyone—he once converted an entire Mississippi River steamboat, captain, deckhands, passengers, gamblers and even the piano player. During his lifetime, by his estimate, he converted 10,000 people, baptized 12,000 and preached 14,600 sermons, not counting 500 funeral orations. He finished his autobiography in 1856 when he was 72 and so weary that he thought he would surely die soon. ("Why I live," he said, "God only knows. I have certainly toiled and suffered enough to kill a thousand men. . . . Farewell, till we meet at the judgment.") But as it was, Peter Cartwright was so tough that death refused to touch him for another 16 years.

The typical Baptist preacher was ordinarily a farmer who wrestled with rocks and roots during the week and took on Beelzebub on Sunday. Often poorly educated and having no powerful national organization like the Methodists, Baptist preachers made up for these handicaps in pure zeal. When they wished to found a church in the wilderness they simply did so, asking leave of no one. When a Baptist layman felt that God had called him to become a preacher, he announced the fact to his church and the members listened to a sample sermon. If it turned out well, they gave him a license to preach locally, and if he continued to improve he was allowed to become a full-fledged preacher authorized to smite the Devil anywhere between Boston and San Francisco. If he failed to improve, he was gently advised to forget the whole thing.

Some of the Baptist frontier preachers were prodigious men. The great John Taylor, "strong of body and bold as a lion," dominated an area between the Kentucky and Ohio rivers for the first quarter of the century. A Bunyanesque farmer, he cleared nearly 400 acres of heavy Kentucky forest with his own ham hands; in a single day's work he put up 100 panels of split rail fence, each panel containing six rails 11 feet long. When he preached on Sunday, "no man knew better than he how to reprove, rebuke and exhort." Physical and spiritual vigor were qualities much to be admired on the frontier and most Baptist preachers, like Taylor, had them. The churches themselves were vigorous organisms with democratic governments which dealt forthrightly with community as well as purely religious problems.

Ruggedness, absence of frills and practical local democracy accounted for the success of the Baptists on the frontier, a success which in turn accounts for the numerical standing of Baptists among Protestants in the U.S. today: first, with some 18.5 million church members, followed by the Methodists with 11.7 million.

The third great frontier minister was the Presbyterian preacher-teacher. Poorly paid, he was obliged to augment his salary in some fashion and, because of the great value placed upon education by his church, frequently did so by establishing a backwoods school. Presbyterian ministers were invariably men of learning—many of them came from Princeton, the great intellectual stronghold of the church, hundreds of whose graduates entered the ministry in the century before the Civil War. On the frontier they sought out communities of their own kind (the Scotch-Irish) and this, together with the strictness of their religious doctrines, limited their influence on the mass of men.

The ill-fated 'Plan of Union'

THE Presbyterians and the Congregationalists, not far apart theologically, often cooperated in their efforts on the frontier and after 1801 agreed upon a "Plan of Union." This provided for mutual forbearance by missionaries of both denominations and eliminated "sheep stealing," a sharp competitive practice often indulged in by the Baptists, who "would steal your sheep and run them into a mill pond as soon as your back is turned." But the Plan of Union worked to the advantage of the Presbyterians, largely because the latter were more denominationally minded than the Congregationalists. So the plan was ultimately abandoned. "Congregationalism," a church historian wistfully observed, "is a stream that rises in New England, flows West, and empties into a sea of Presbyterianism."

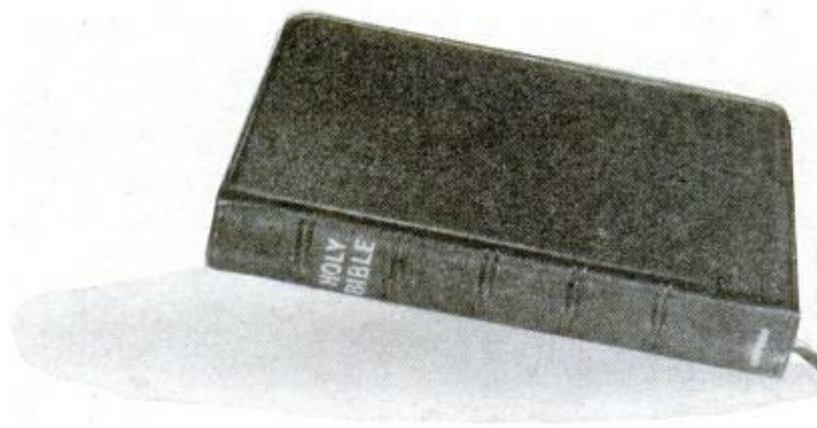
A towering figure among frontier Presbyterians was John McMillan, "father of Presbyterianism in western Pennsylvania." Educated for the ministry from his childhood, he graduated from the College of New Jersey (Princeton) in 1772 and two years later went to western Pennsylvania, where he preached and taught for half a century. He personally

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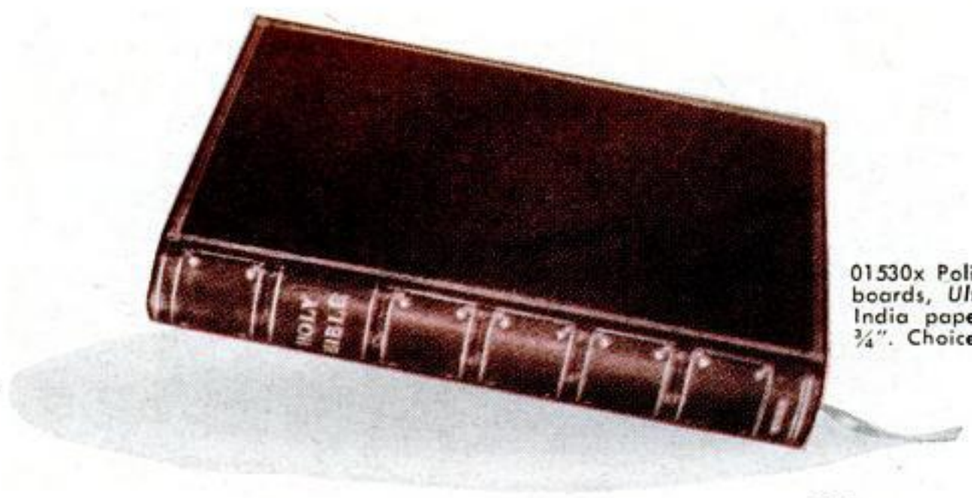
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MURDER of Marcus Whitman, great Presbyterian missionary to Pacific Northwest, was committed by ungrateful, suspicious Cayuse Indians in 1847. His last words were "My death may do as much for Oregon as my life can."

RUGGED BASIS CONTINUED

educated legions of children, labored tirelessly to set up churches and schools and freely gave all that he had in this world to his cause. But he was truly a dour and uncompromising man. Just before he set out for the West he married and made note of the happy occasion in his journal in the following effervescent words: "Having now determined to remove to the western country . . . I thought it my duty to take with me a female companion." Thereafter the female companion bore him seven children at two-year intervals, but he seldom mentioned her again, although once, when he thought she was about to die, he did devote six lines to her. (After this outburst of sentimentality, she improved.) Authoritarian, utterly dedicated to the truth as he saw it, hard as an oak pew, McMillan was indeed a great man, although in his very hardness could be seen the besetting problem of his church. Orthodox, old-line Presbyterianism was too hard, too inflexible; when it hit the frontier it fragmented. The beginnings of the fragmentation could be seen in that fantastic camp meeting where the western revival burst into flame: Cane Ridge.

The sight of the "slain" groveling among the fresh-cut stumps, the convulsions and other excesses of "acrobatic" Christianity, were scarcely things to gladden the heart of a dignified Calvinist. Yet the camp meeting was of enormous importance in frontier religion, and ironically it was a Presbyterian, James McGready, who started it. In 1796 McGready, who had formerly preached in South Carolina and had met with a good deal of opposition for "running people distracted," went to the Kentucky frontier. Soon word of his highly emotional sermons had spread widely and great crowds began to gather for services at which he was to preside. When the services began to last for more than one day and when people came from distances so great that they could not return home the same day, the camp meeting was born. McGready, the moving spirit behind the first major one, held in Logan County, Ky. in 1800, was prominent at Cane Ridge next year.

There were Methodist, Baptist and Presbyterian preachers at Cane Ridge and each viewed the proceedings with a sectarian eye. Some of the Presbyterians were profoundly shocked, and with reason. The camp meeting, Cane Ridge or any other, was not wholly a religious affair by any means. It had aspects of the modern county fair, of the alumni reunion and the drive-in theater; as many as half the people who went to camp meetings did not go primarily for religious reasons but to be entertained, to exchange gossip, to barter and above all to find relief from cabin fever. Some frontiersmen went to camp meetings for antireligious reasons: to get drunk and bait the preacher. At Cane Ridge in particular, the gallonage of whisky consumed and the level of immorality generally were exceedingly high.

The "Demon Rum" was indeed a demon on the frontier, not merely a small irregularity to be snickered at. Whisky sold for 25¢ a gallon and copious supplies of it were kept in every cabin. Almost everyone, including women and children as young as 12 years old, drank it—"to offer it was the first gesture of welcome, to refuse, unpardonable incivility." Frontier churches fought manfully against the Demon, particularly at camp meetings. In time their efforts culminated in the great Protestant-inspired antisaloon movements of the late 19th Century, and eventually in Prohibition.

There was some doubt about the permanence of conversions made at camp meetings. "A very pretty girl, who was kneeling in the

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attitude of Canova's *Magdalene* before us . . . broke out thus: 'Woe! Woe to the backsliders! Hear it, hear it, Jesus! When I was 15 my mother died, and I backslided, oh Jesus! I backslided! Take me home to my mother, Jesus! Take me home to her, for I am weary!' " wrote Frances Trollope, the British professional snob, in *Domestic Manners of the Americans.* "Who could refuse a tear for this earnest wish for death in one so young and so lovely? But I saw her, ere I left the ground, with her hand fast locked, and her head supported by a man who looked very much as Don Juan might, when sent back to earth as too bad for the regions below."

Those Presbyterians—a majority—who could not stomach the excesses of the camp meeting henceforth had little to do with the institution. But there were other Presbyterians, including McGready himself, who thought the camp meeting was a heaven-sent device. The result was schism in which fiery revivalists, preaching a much modified Calvinism, split off from the mother church to form the Cumberland Presbyterian Church. Presently there were other schisms and the frontier became patched with Old School Presbyterians, New School Presbyterians, Seceders, New Lights and other groups.

Two of the schismatic Presbyterian groups, the Christians led by Barton W. Stone and the Disciples of Christ led by Alexander Campbell, joined forces in 1832 and remained together for about 60 years. Today they have split apart again, although their differences are not great. They are the largest indigenous American religious groups, the Disciples having 1.9 million members and the Churches of Christ (Christians) 1.6 million—an ironic fact considering that Campbell's main emphasis was opposition to "man-made" denominations.

'The battle-axe and weapon of war'

WHILE the camp meeting had a divisive effect on the Presbyterians, it had none such on the Baptists and Methodists. The latter particularly favored it as a means of spreading the Word. "Camp meetings! Camp meetings!" cried Bishop Asbury. "The battle-axe and weapon of war—it will break down the walls of wickedness, forts of hell." Year after year as the frontier moved westward Methodist and Baptist camp meetings were the big social and religious events of the times. Certainly they were overemotional, but sensational writers like Mrs. Trollope have always overplayed that aspect. (Not until this year, in fact, has a real scholar placed the camp meeting in its proper perspective in a book—*The Frontier Camp Meeting*, by Charles A. Johnson, Southern Methodist University Press.) Camp meetings could be, and often were, exceedingly sedate and pious affairs. Countless thousands of sincere conversions were made at the "mourners' bench" and the "anxious seat"—adzed logs or rough plank benches just below the preachers' stands, where penitents came to confess their sins.

If many preachers were wild-eyed evangelists, "sons of thunder," there was good reason. This was a religion the frontiersman could grasp, the sort he required. Doomsday did not seem so remote on the frontier as it may today. In the early 1800s a series of earthquakes racked the Mississippi Valley—in 1810–11, there were more than 1,000 shocks in all—and many people thought the judgment was at hand. Peter Cartwright wrote of one and its effect on an old preacher of his acquaintance: "He sprang out of bed, threw open the door, and began to shout and started out with nothing on but his night-clothes.

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NIGHT SERVICES around fire in the uncleared forest are led by the tireless John McMillan, "father of Presbyterianism in western Pennsylvania."

RUGGED BASIS CONTINUED

He steered his course east, saying, 'my Jesus is coming!' His wife took after him, and at the top of her voice, cried out, 'O Mr. Cook, don't leave me!' 'O Tabby,' said he, 'my Jesus is coming and I cannot wait for you'; and on he went, shouting every jump, 'my Jesus is coming, I can't wait for you, Tabby.' "

As the frontier advanced, the pattern that had been set in the trans-Allegheny region was constantly repeated. Spiritual descendants of the three Protestant prototypes, Cartwright, Taylor and McMillan, appeared all across the land, as did the camp meeting, until the frontier ceased to exist around 1890. Some of the westering missionaries had great political as well as religious and cultural influence. Jason Lee, the Methodist, and Marcus Whitman, the Presbyterian martyr, reached Oregon in the 1830s and were largely responsible for saving that territory for the U.S. Had they not preached the glories of God—and Oregon—so vigorously, the territory would very likely have been allowed to fall to England.

There were many other threads in the pattern, smaller but still important. Among the minorities on the frontier were the only two groups which have suffered active religious persecution since the U.S. colonial period: the Mormons and the Shakers. The Mormons, arising in New York State after the singular "revelation" of Joseph Smith, moved westward into Ohio, then to Missouri and thence to Illinois where, near Nauvoo, Smith and his brother Hyrum were brutally shot. From Nauvoo, led by the paramilitary genius Brigham Young, they migrated to Salt Lake, found safety and flourished. The Shakers, who held some of the most extraordinary religious notions that have ever hornswoggled civilized man, did not flourish—at least not for long, although some notice of them should be taken because they were frontier Americans.

The Shakers, who were formally called "The United Society of Believers in Christ's Second Appearing," had two cardinal tenets: celibacy and pacifism. The sect was founded by an illiterate English woman, Mother Ann Lee, who emerged from a short, unhappy marriage with a dislike of sex and the feeling that Christ had already appeared for the second time and that, in fact, she was He. Shakerism spread to the U.S., where a colony took root at New Lebanon, N.Y. in 1787 and for a time found a number of converts. By 1794 there were 12 fair-sized colonies in the New England area. When the Shakers heard of the unusual "exercises" which were taking place at frontier camp meetings, they assumed that the West was full of potential converts and sent out missionaries. Incredibly, the missionaries converted hundreds of people, including three schismatic Presbyterian ministers, and founded successful colonies in Ohio, Kentucky and Indiana. In the decade before the Civil War the sect reached its high-water mark at about 6,000 members, and thereafter declined (as celibates, the Shakers could increase their numbers only by adoption of children and proselytizing). The Shakers were industrious, artistic and generally excellent citizens. Today there are still a few of them in the U.S., the largest colony, consisting of 16 stubborn ladies of various ages, being located in Canterbury, N.H.

The great fact about frontier religion, to be noted above all others, was its civilizing effect on the growing nation. Everywhere, perhaps slowly but inevitably, the struggle against lawlessness and

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ignorance was won by the churches. (Quite early in the 19th Century it became necessary for anyone running for public office to be, or profess to be, a religious man. The situation remains unchanged.) At first it was a matter simply of re-establishing the Ten Commandments as a sensible way of life; later it became a question of education, of the setting up of hundreds of schools and colleges. The effort of the churches in this direction was prodigious. In the period before the Civil War no fewer than 182 permanent colleges were established in America, almost all by Church groups. There was a time when, as the frontier saying went, "a settler could scarcely stop his wagon on the prairie but a college would spring up beside it."

The Presbyterians, always preoccupied with having an educated ministry, took the lead in setting up colleges and had 49 of them in operation before 1860. Some were exceedingly small, staffed only by one or two ministers and their wives. Some were short-lived. But all helped to lift the intellectual level of the West. The Methodists (34 colleges) and the Baptists (25) were late starters in the field, having placed more emphasis on evangelism than on scholarship. Once they began, however, they made strong efforts to catch up. Almost every denomination had its colleges and the over-all effect on the expanding country was admirable.

The Protestant churches also labored mightily to supply every household on the frontier with a King James Bible. In 1816 all the major Protestant groups combined to form the American Bible Society, whose wide-ranging agents eventually managed to place Bibles and Testaments in the hands of almost every American who could read, to the vast benefit of 19th Century oratorical and literary style. (For that matter, 20th Century oratorical style still shows the happy effect, notably in southern and southwestern politicians, like Alben Barkley of Kentucky, who mix homespun, earthy stories with biblical stories.) Other organizations, such as the American Tract Society, distributed religious literature widely along the frontier, and many wilderness-drowned men and women taught themselves to read by poring over copies of *The Youth's Friend* or *The American Sunday-School Magazine*.

If the role of the churches on the frontier could be summed up in an incident, which of course it cannot, one might consider a small event that took place on the outskirts of Columbus, Ohio in the year 1838. A camp meeting was in progress, led by a famous circuit rider named James Gilruth. It was at night; lanterns glowed in the darkness, a darkness not confined to Ohio but stretching across most of the continent. A heckler, a muscular ape whose name has long since been forgotten, swaggered through the crowd and began to put out the lights. These were symbols, the muscular ape and the putting out of the lights, and Preacher Gilruth's action was symbolic as well. He jumped down off the platform, knocked the ape down three times, dragged him across a creek by the scruff of the neck and flung him, limp, onto the doorstep of the justice of the peace.



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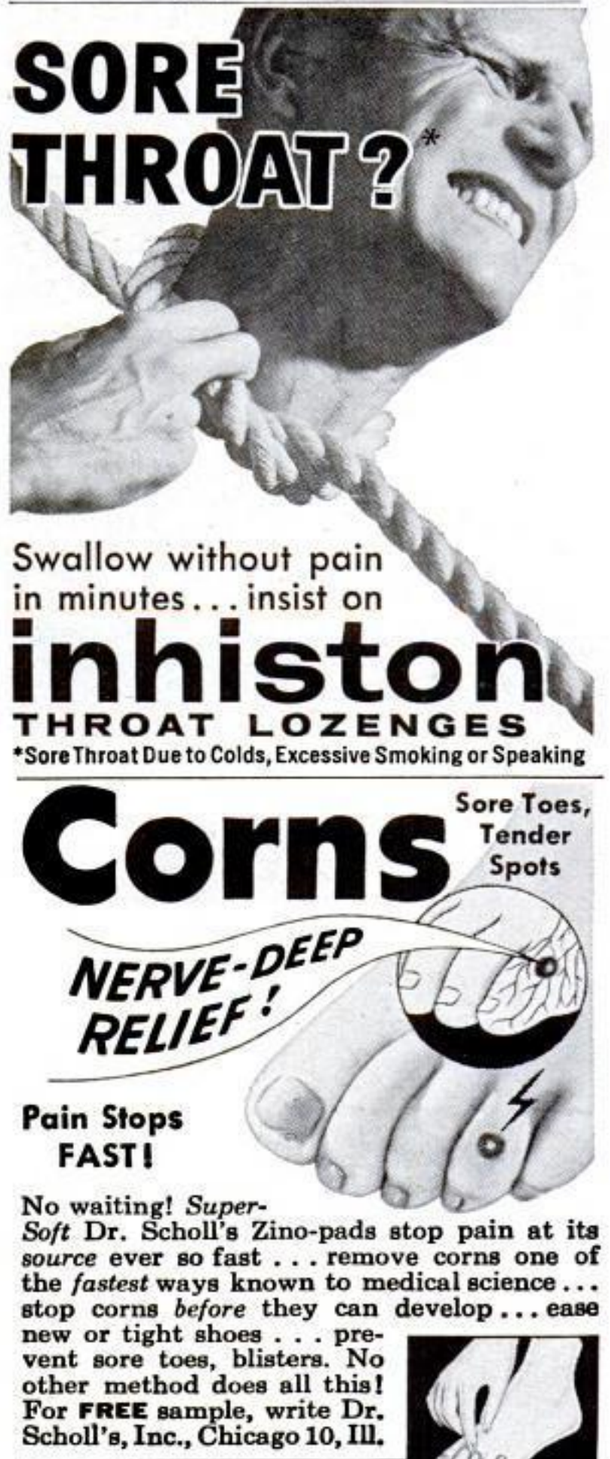
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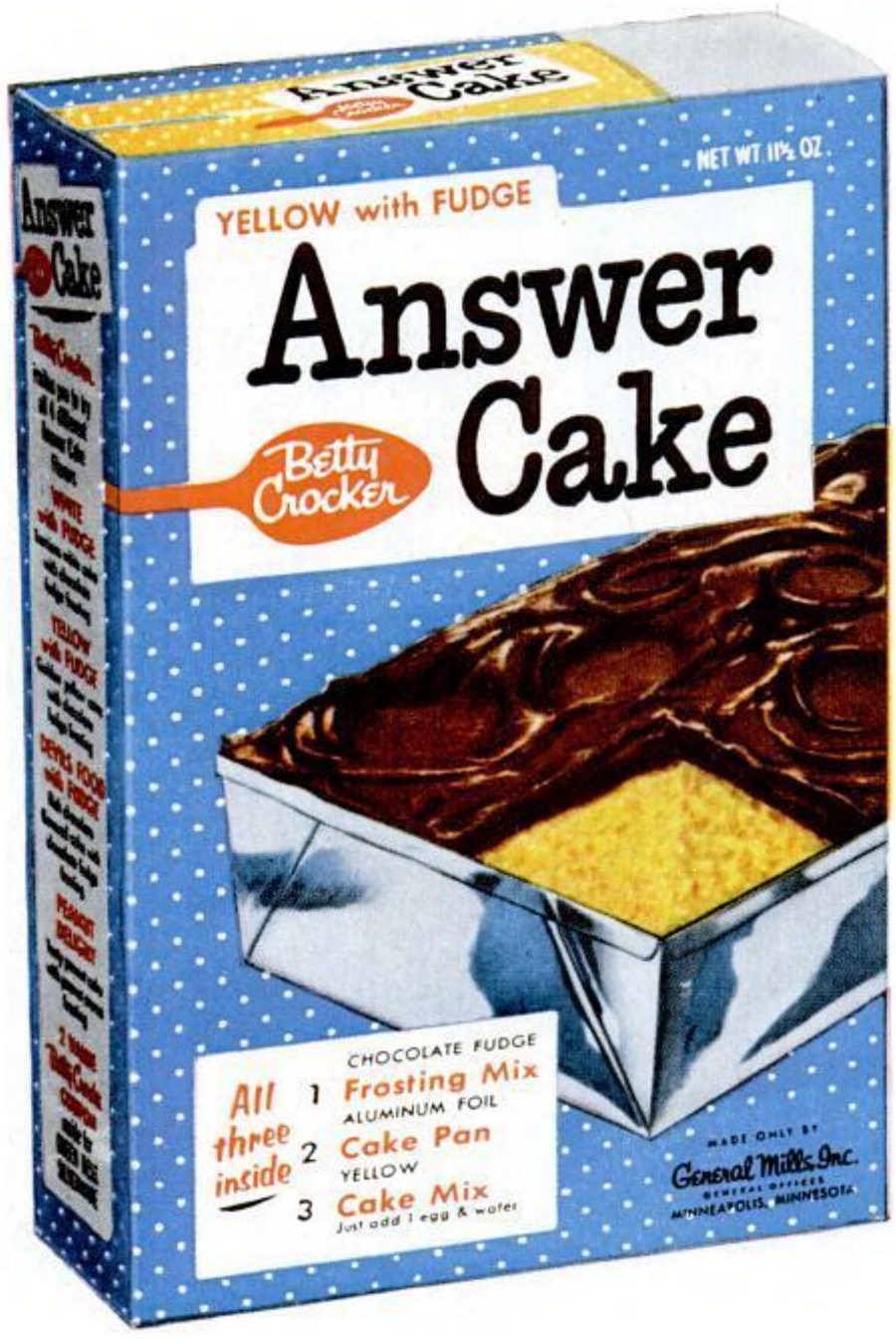
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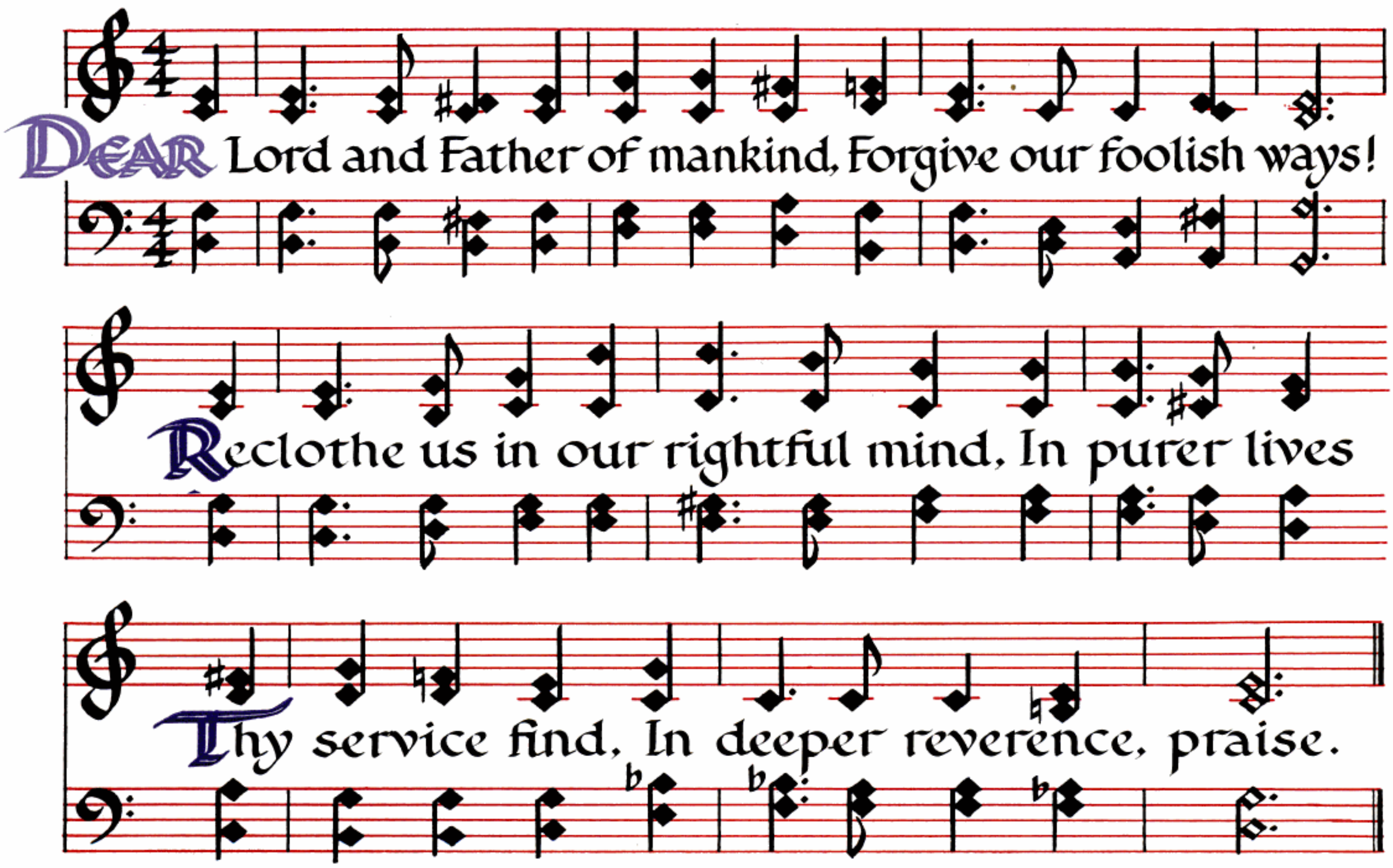
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America has made eloquent contributions to the world's religious music, including one innovation: the spiritual. Here from the diversity of Christian song are six great American hymns, done as illuminated manuscripts for LIFE by Daisy Alcock, and four of the American choirs which sing them most beautifully.

DEAR LORD & FATHER OF MANKIND

John Greenleaf Whittier (1807–1892) — Frederick C. Maker (1844–1927)



2. In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

3. O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

4. Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!

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MINE EYES HAVE SEEN THE GLORY

Julia Ward Howe (1819-1910) William Steffe (c. 1852)

MINE EYES have seen the glory of the coming of the Lord;

HE is trampling out the vintage where the grapes of wrath are stored;

HE hath loosed the fateful lightning of His terrible swift sword;

HIS truth is marching on. Glory! glory! Halle-

lujah! Glory! glory! Hallelujah!
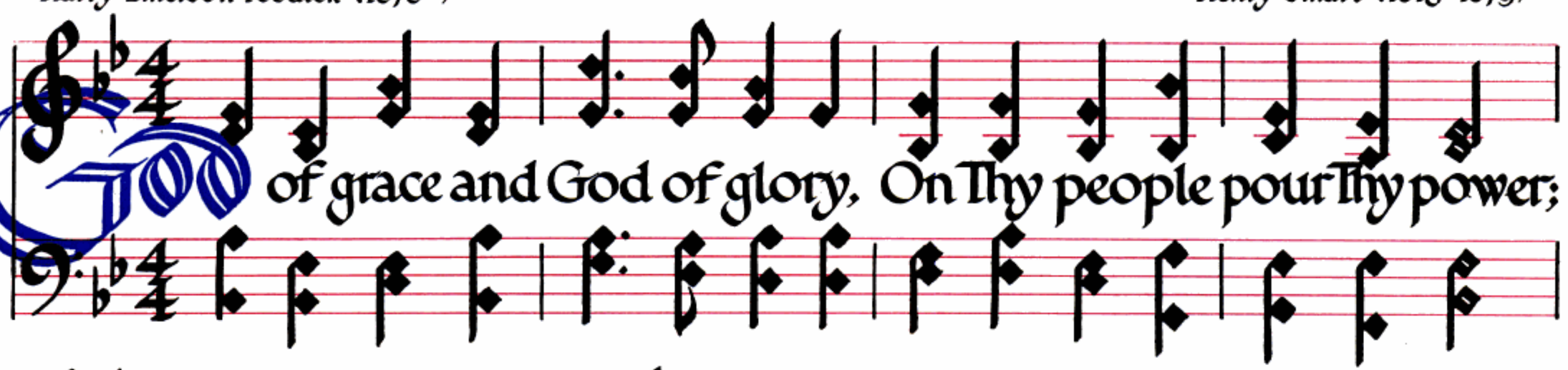
Glory! glory! Hallelujah! His truth is marching on.

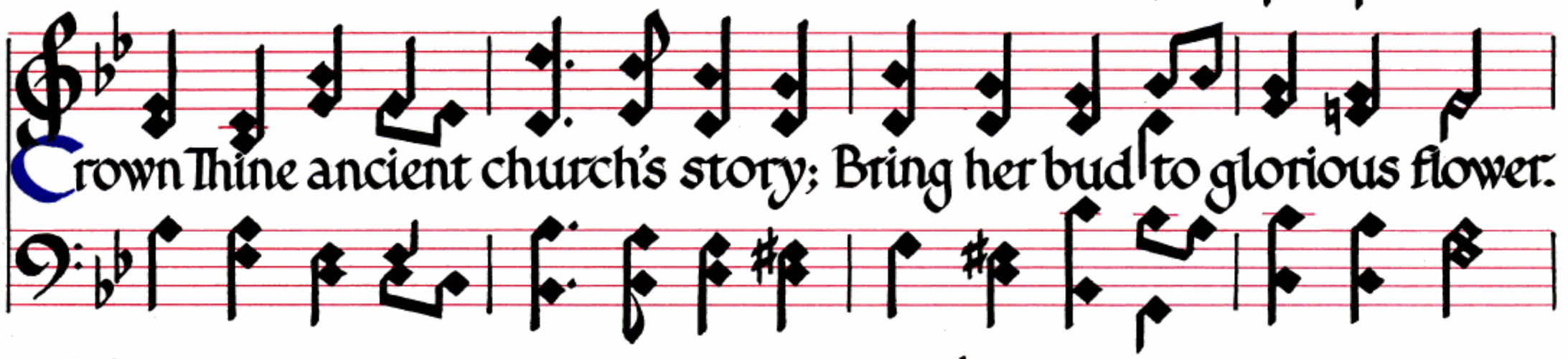
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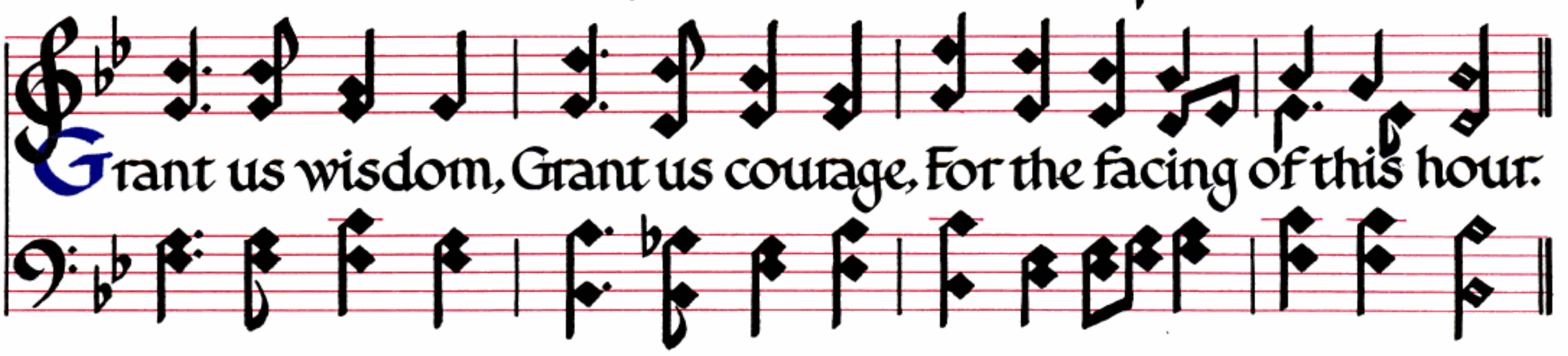
God of Grace & God of Glory

Harry Emerson Fosdick (1878–)

Henry Smart (1813–1879)







2. Lo! the hosts of evil round us
Scorn Thy Christ, assail His ways!
From the fears that long have bound us
Free our hearts to faith and praise.
Grant us wisdom,
Grant us courage,
For the living of these days.

3. Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom,
Grant us courage,
Lest we miss Thy kingdom's goal.

4. Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom,
Grant us courage,
Serving Thee whom we adore.

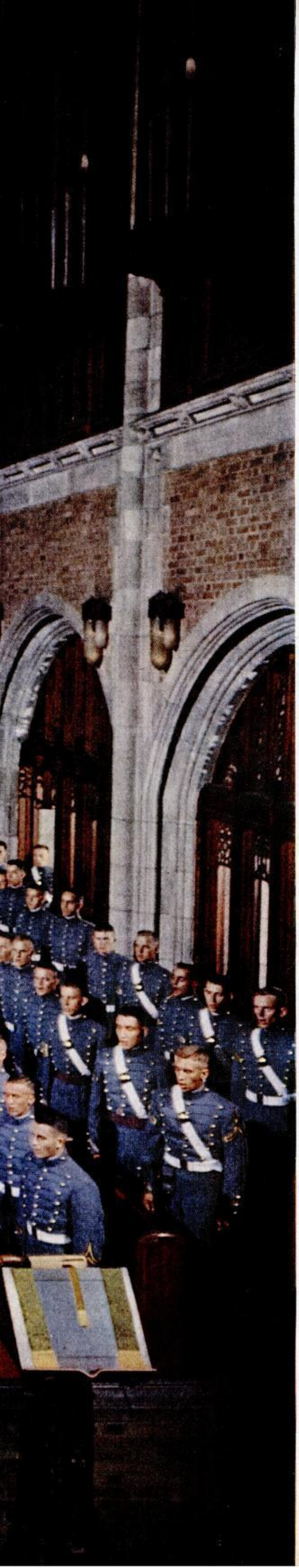


2. I have seen Him in the watch-fires
of a hundred circling camps;
They have builded Him an altar
in the evening dews and damps;
I have read His righteous sentence
by the dim and flaring lamps;
His day is marching on.

3. He has sounded forth His trumpet
that shall never call retreat;
He is sifting out the hearts of men
before His judgement-seat;
O be swift, my soul, to answer Him,
be jubilant, my feet!
Our God is marching on.

4. In the beauty of the lilies
Christ was born, across the sea,
With a glory in His bosom
that transfigures you and me;
As He died to make men holy,
let us die to make men free!
While God is marching on.


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THE PAULIST CHORISTERS, famed for their magnificent tone, sing a Mass to St. Wilfrid at their church, St. Paul the Apostle, in Manhattan. This is one of modern works they sing, but their main emphasis is on the Catholic Church's traditional Gregorian chant and 16th Century polyphonic music.

THE CADET CHOIR at West Point, with 150 members, rehearses in dress grays before the altar in the chapel sanctuary. Above them glows the great window dedicated to Academy graduates. Noted for the vigor of their singing, the cadets are accompanied by the largest church organ in this hemisphere.

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O Little Town of Bethlehem

Phillips Brooks (1835-1893)

Lewis H. Redner (1831-1908)

O little town of Bethlehem, How still we see thee lie!
Above thy deep & dreamless sleep The silent stars go by;
Yet in thy dark streets shineth The everlasting Light;
The hopes & fears of all the years Are met in thee tonight.

2. For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

3. How silently, how silently
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.
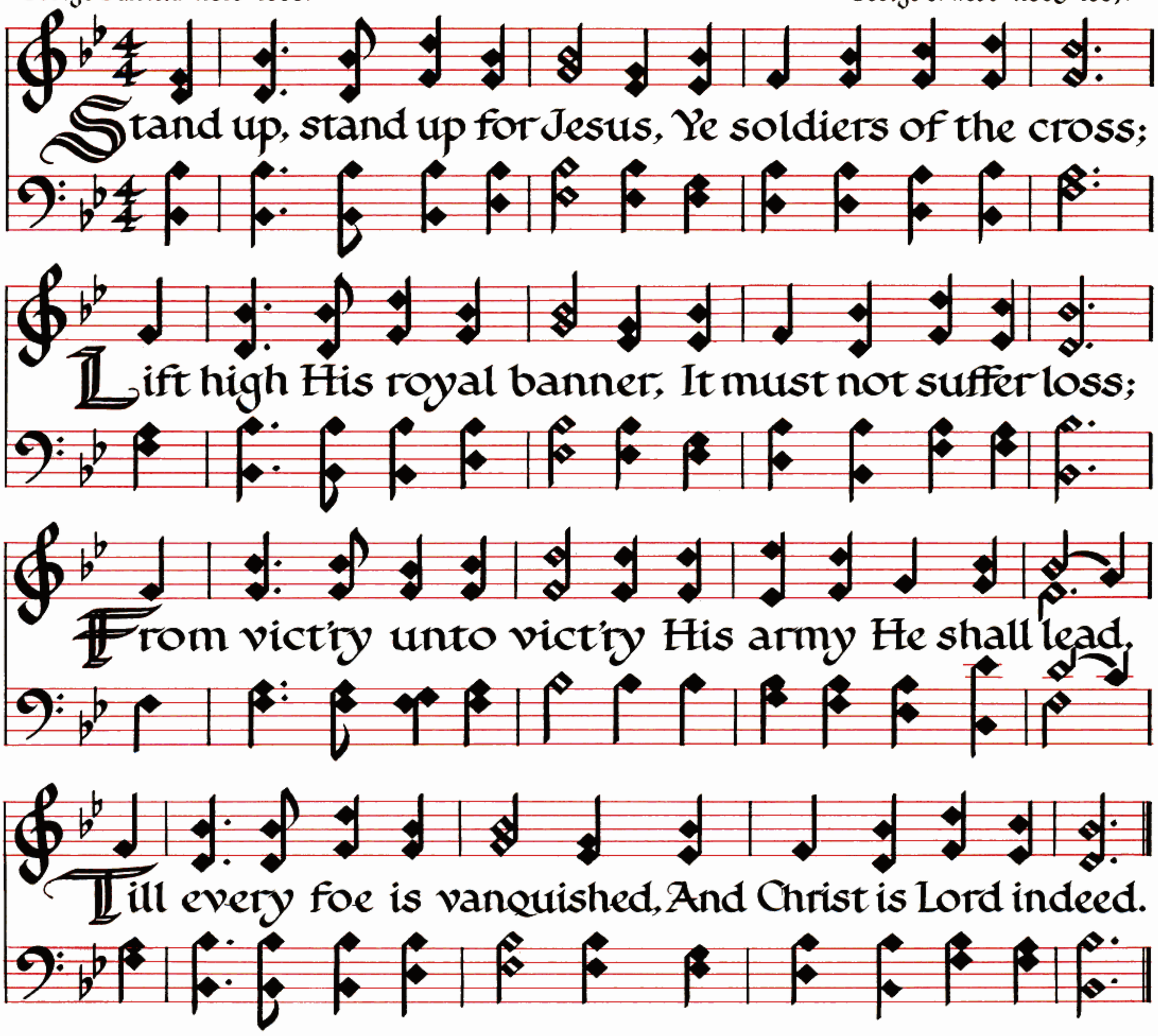
4. O holy child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today!
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

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Stand Up, Stand Up for Jesus

George Duffield (1818–1888) — George J. Webb (1803–1887)



2. Stand up, stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day:
Ye that are men now serve Him
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

3. Stand up, stand up for Jesus,
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own;
Put on the gospel armor,
Each piece put on with prayer;
Where duty calls or danger,
Be never wanting there.
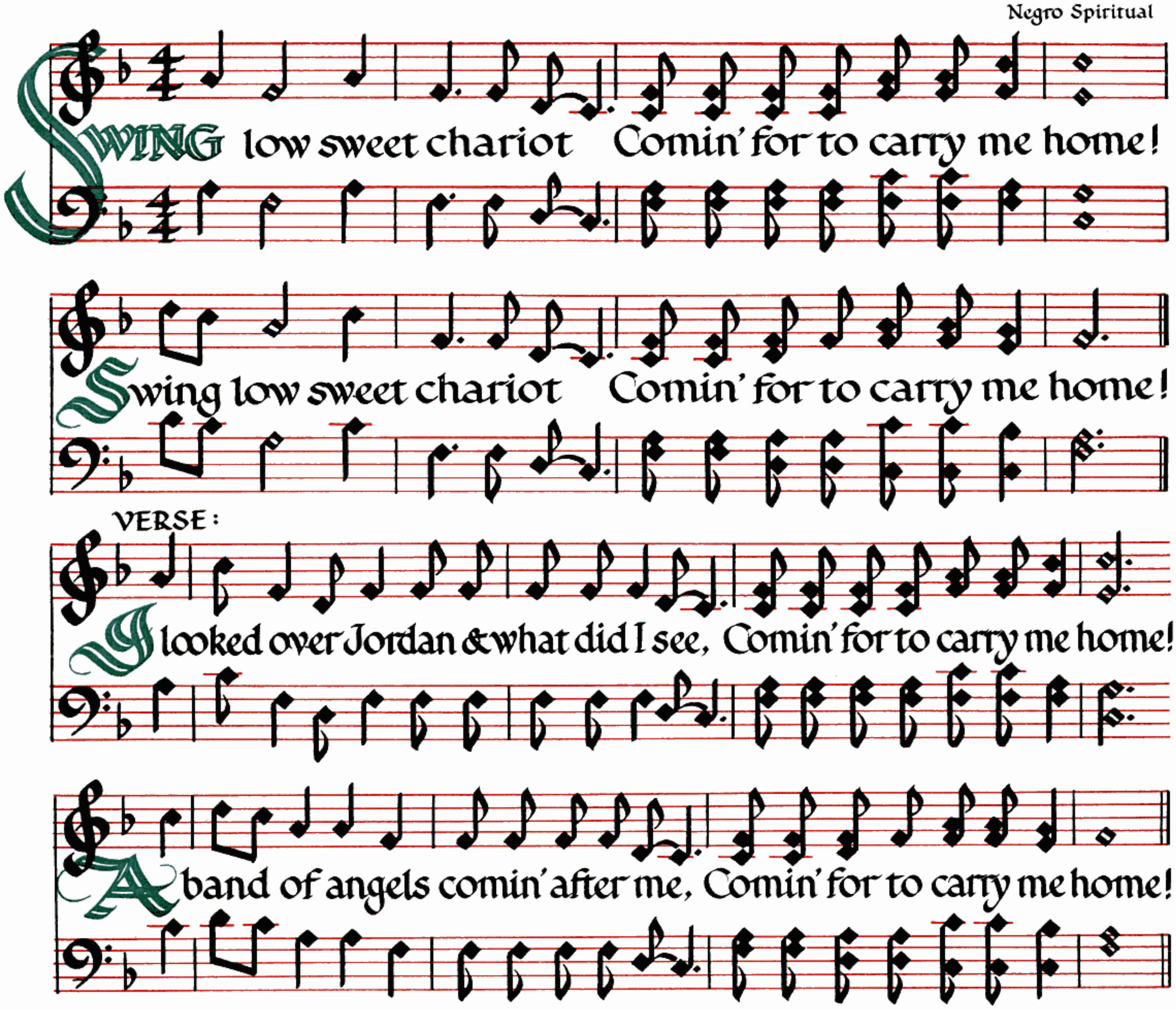
4. Stand up, stand up for Jesus;
The strife will not be long,
This day the noise of battle,
The next, the victor's song:
To him that overcometh,
A crown of life shall be;
He with the King of Glory
Shall reign eternally.

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SWING LOW, SWEET CHARIOT

Negro Spiritual



2. If you get there before I do,
Comin' for to carry me home!
Tell all my friends that I'm comin' too,
Comin' for to carry me home!

3. I'm sometimes up and sometimes down,
Comin' for to carry me home!
But still my soul feels heavenly bound,
Comin' for to carry me home!

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THE GLORIOUS VOICES of Fisk University's choir of 100, with Soprano Mary Willie as soloist, sing . . . *the Light Is A-Coming*. The choir's repertory embraces all the world's music but it is at its best singing the spirituals which Fisk singers first introduced to the public during concert tours in the 1870s.

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THE *FORWARD* LOOK '56 wraps up the

Millions of Americans have now had a close look at the five all-new cars of THE *FORWARD* LOOK '56 — Plymouth, Dodge, De Soto, Chrysler and Imperial.

Their judgment tells them—and their hearts echo it—here are cars that must be wonderful to drive, to ride in, to be seen in!

Take a good look yourself. Compare these cars with any new cars on the road today . . . compare them from any standpoint you can think of . . . compare them in any price class you choose. Whether you want a 4-door hardtop, a sedan, a station wagon or a convertible, you will find more for your money in THE *FORWARD* LOOK '56.

What catches your eye first is THE FLIGHT-SWEEP—the freshest new note in car design this year. From jutting headlight to crisply upswept tail, this simple clean line says *action!* It creates an almost wedge-shape silhouette —like that of a jet plane—conveying *power* and *motion!* This is design that borrows from tomorrow!

Take a look at the people driving these cars, many of whom have switched

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idea of go in one clean front-to-back sweep!

from cars of other makes. Their faces tell you they know they couldn't have made a better choice—for looks, for performance, for safety.

See how they select their automatic driving range—*they just press a button* of the new Pushbutton PowerFlite! See how they get up and go—with *new engines* that are the finest on the road today: more powerful for safer driving, more economical, too. See how smoothly they ride—with an *all-road comfort* in a class by itself. See how easily they stop—the *new hydraulic braking systems* are without equal for sureness and ease of operation. See how effortlessly they steer—Chrysler Corporation's unique *Safety-Touch Power Steering* works *all* the time, not part of the time.

And you'll see new safety, too—for THE *FORWARD* LOOK '56 brings you the best made bodies and frames—new LifeGuard door latches that are the safest you can have around you—Safety Seat Belts, if you wish.

Visit your dealer now. Test drive one of these cars. It will open your eyes to a new kind of driving pleasure that will make you proud of the car—and proud of yourself.

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Pillsbury, *of course...*



The Cake . . . from Pillsbury's Old Fashioned Spice Cake Mix. **The Frosting . . .** from the new Pillsbury Fluffy White Frosting Mix. **The Pedestal . . .** from the Pillsbury collection

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PRAYING TOGETHER, Eleanor Powell, Norman Borine and choir of her Los Angeles TV Sunday school program urge listeners to go to church schools.

NEW IDEAS FOR CHILDREN

Sunday schools change, enrollment jumps

Few children of past generations went willingly to Sunday school and, starting in the 1930s, their reluctance to attend was reflected in a sharp decline in Sunday school enrollments. Today a new kind of church school has helped bring about a huge increase in the number of Sunday school students. More than 20 million children and young adults between the ages of 3 and 23 are now on the rolls.

In modern church schools, which use as much psychology as theology, children play games, learn crafts and discuss everyday problems like how to get along with playmates and teachers. To get the children into classes, churches use everything from cartoon books to television. To keep them there, they have built cheerful classrooms and have recruited and trained better teachers. "Our goal," said one churchman, "is to help the child to understand himself and his world so he can more readily know God."



GOVERNOR AS TEACHER, Arthur Langlie of Washington leads an Olympia, Wash. class in a *You Are There*-type discussion of Eve eating the apple.

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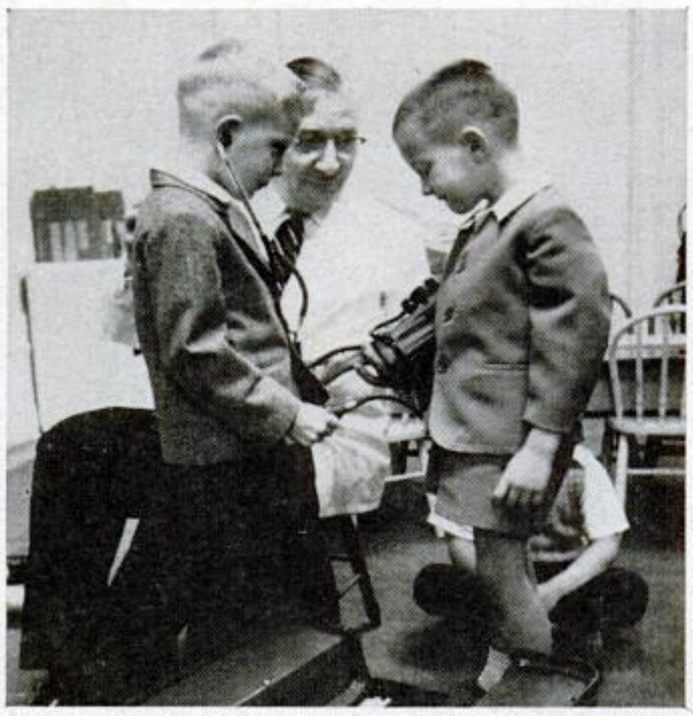
NURSERY for babies 3 months and older overflows with 18 babies on Sunday at Asbury-First Methodist Church. This helps parents attend church.

FROM THE CRIB ONWARD

For many youngsters who go to the Asbury-First Methodist Church of Rochester, N.Y., Sunday school begins before they can talk. Some even arrive in cribs (*above*) to permit their parents to attend their own classes (some 13 million Americans over the age of 23 go to church schools). From first year on toddlers learn to play and share in a Christian way. Three-year-olds learn simple religious observances like saying grace. At 6 they learn Christian rituals and Bible stories by acting them out.



FIRST RELIGIOUS TRAINING begins for 3-year-olds when they have a snack. They say, "Thank you, God, for juice, thank you for crackers. . . ."



COMMUNITY SPIRIT is taught to 5-year-olds by bringing doctors, policemen, postmen to school.



A VISITING SHEEP is brought to church to teach them about God's love for all creatures.



PRIMARY STUDENTS begin to learn church rituals. Here costumed 6-year-olds act a baptism.

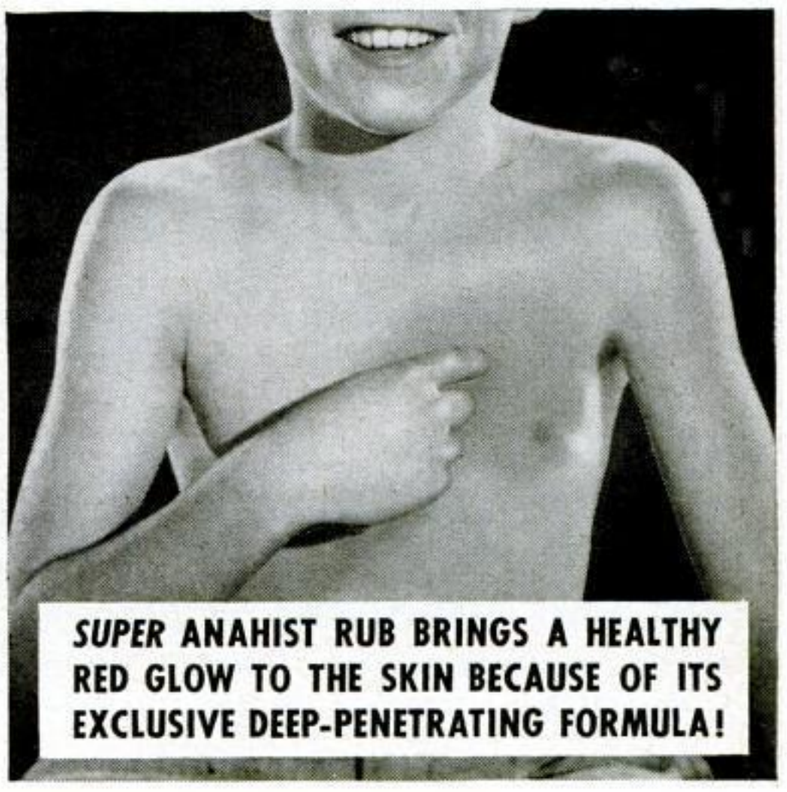
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Now! A New Chest Rub Discovery so Deep-Penetrating, You can Actually *SEE IT WORK!*







New *SUPER* ANAHIST DEEP-PENETRATING RUB

Stimulates Circulation to Help Loosen Phlegm and Break Up Bronchial Congestion of Colds!

Here, at last, is the first great improvement in chest rubs in over 3 decades. An amazing combination of four wonder ingredients so dramatically effective . . . you can actually *see it work*.

Minutes after Super Anahist Deep-Penetrating Rub is applied, a healthy red glow appears on the skin. That glow means that circulation is being stimulated in the affected area. Rich, warm, tissue-building blood is being rushed to lungs, bronchial tubes and aching muscles. Phlegm loosens, racking cough is eased, bronchial tubes begin to clear . . . aches and pains are relieved quickly and naturally.

Not just "another chest rub," new Super Anahist Deep-Penetrating Rub is a completely new type of chest cold therapy for adults and children. A pure white, clean-smelling, stainless cream . . . it uses the heat Nature gave you . . . your own precious body heat . . . to warm and soothe chest cold miseries from within. Thus, you don't have to bother with uncomfortable flannel or towels to maintain heat.

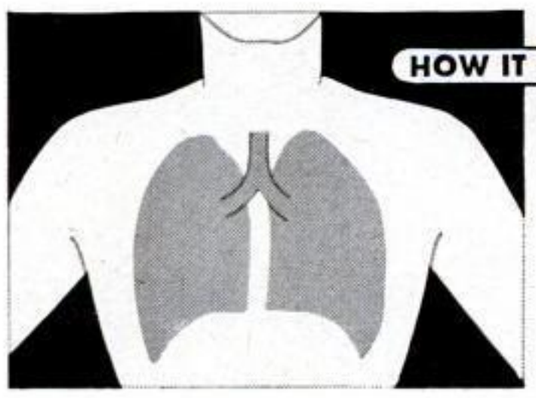


Diagram of bronchial area usually affected by chest colds.

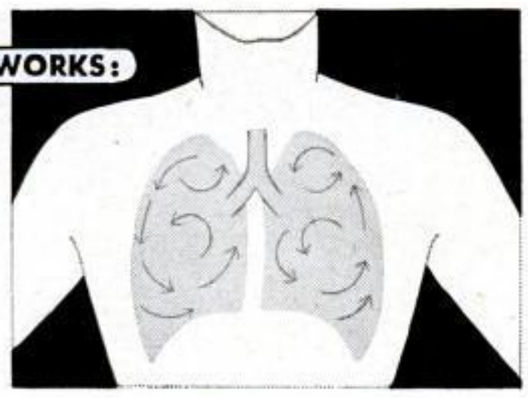


Diagram showing area of relief-bringing action of Super Anahist Rub.

BEFORE: When a chest cold strikes, it rapidly spreads throughout the bronchial area. Dry coughing begins . . . throat linings get dry and sore . . . muscles tighten and ache.

AFTER: Super Anahist Rub goes to work *instantly*. Warm blood is rushed to lungs, bronchial tubes, aching muscles. Phlegm loosens, cough is eased, aches and pains are relieved.

Helps You Sleep, Keeps Working To Break Up Congestion!

Super Anahist Rub helps you get the rest you need when you have a cold. Applied before retiring, it helps break up congestion—ease racking cough—relax knotted muscles, that keep you awake. It keeps working while you sleep, so you wake up soothed and relaxed. And it's absolutely stainless.



MOTHERS! CHILDREN LIKE THIS WAY OF GETTING CHEST COLD RELIEF

. . . and it's so neat, clean, and simple to apply!

Children love Super Anahist Rub's gentle, soothing warmth . . . warmth they can see in the form of a healthy red glow on their chest. They love the fast relief it brings from congestion, coughing, muscular aches and pains.

And you'll like Super Anahist Deep-Penetrating Rub because it's so easy to apply. No muss, no fuss, no bother . . . no need to worry about staining bedclothes or linens.

And like every other product in the Anahist line, Super Anahist Deep-Penetrating Rub is *unconditionally guaranteed*. It's proved safe, yet effective, in clinical tests. If not completely satisfied with results, return unused portion to Anahist Co., Inc., Yonkers 2, N.Y., for a full refund of your purchase price.

Get a tube of new Super Anahist Deep-Penetrating Rub at your favorite drug counter, *today*.

Show This to Your Doctor

The therapeutic action of Super Anahist Deep-Penetrating Rub is derived from the following main ingredients:

(a) ***Methyl nicotinate*** (counter-irritant vasodilating ingredient): This ingredient penetrates the skin, rapidly and easily.

(b) ***Methyl salicylate*** (pain-relieving ingredient): A number of investigators have demonstrated the absorption of this ingredient through the skin to relieve pain.

(c) ***Thonzylamine hydrochloride*** (exclusive anti-histaminic ingredient): To allow maximum benefits of ingredients without side effects.

(d) ***Thonzide*** (penetrating ingredient): Employed in this ointment to facilitate absorption and to allow a more rapid and even therapeutic effect.



⋆ *A development of the Anahist Research Laboratories* ⋆

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ON CAMPING TRIP in the High Sierras, 17-year-old Jane Beardsley leaves an early morning devotional meeting for a brief period of silent prayer.

NEW IDEAS CONTINUED

PRAY, 'BUT DON'T LEAVE THE FUN TO THE DEVIL'

By the time a youngster reaches his teens, a successful church school has made his participation in church activities a part of his life. The Oneonta Congregational Church in South Pasadena keeps youngsters busy not only on Sunday but during the whole week. Five evenings a week during the summer and when homework permits in the winter boys and girls meet at the church for folk dancing, dramatics, ball games. In the fall some make pack trips into the High Sierras.

But they also spend more and more time learning about the deeper meanings of their faith. They study the Bible and hold self-criticism sessions at which the youngsters frankly suggest to each other ways they can improve as citizens and Christians. But while there is more emphasis on prayer, there is no neglect of play, the church being careful, as Pastor Henry Gray says, that "we don't leave all the fun to the devil."

AFTER CLUB ACTIVITIES GROUP OF TEEN-AGERS AT ONEONTA CHURCH JOIN HANDS FOR "FRIENDSHIP CIRCLE" WHICH ENDS ALL THEIR MEETINGS

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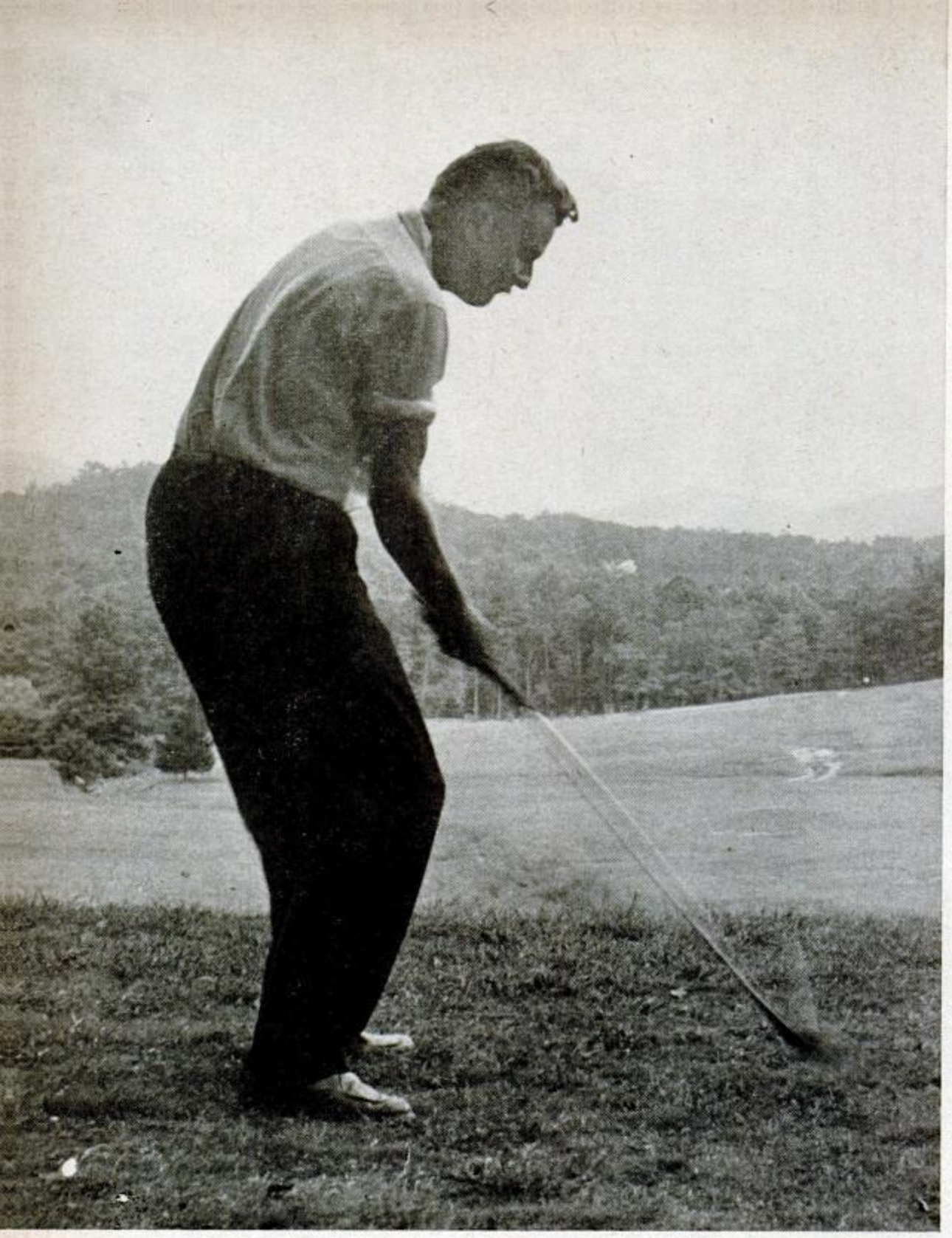
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PHYSICAL RESTORATION comes to the evangelist on a nearby golf course (*above*) and in strolls with his son, Franklin, 3, and the family's dog (*below*). Graham learned to play golf with an unorthodox crosshand grip, says the Lord will not let him play skillfully because "I'd spend too much time at it."





INSPECTING THEIR NEW HOUSE BEING BUILT ON MOUNTAINSIDE ABOVE

RESTING UP TO SAVE SOULS

Billy Graham finds strength at home

In the Blue Ridge Mountains of western North Carolina not far from where he was born and now makes his home, a boyish-looking man who at 37 has become the most famous U.S. religious leader in the world periodically goes into quiet retreat. For the Reverend Billy Graham these tranquil days of seclusion are essential: they help him rebuild physically and spiritually for the dynamic evangelism (*next page*) which he practices among millions of people in the U.S. and abroad.

Graham, his wife Ruth and their four children live in modest comfort in Montreat and soon will move to a 12-room house (*above*) which friends are helping them build on a 200-acre mountain tract above the village. A missionary's daughter, Mrs. Graham accompanies her husband on many of his campaigns and knows the Bible better than he does.

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MONTREAT, BILLY AND RUTH GRAHAM ARE PLEASED BY THE PROGRESS OF THE CONSTRUCTION





SPIRITUAL RESTORATION comes as Graham reads Bible outside cabin where he seeks seclusion.

GRAHAM FAMILY sits at supper. The children (*clockwise*) are Franklin, Ruth, Virginia, Anne.

CONTINUED 101

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Yes, we answer, we certainly have. A big 10″ x 11″ full color picture.

Would *you* like one, too? We'll be happy to send it to you. Just write "Hartford Stag picture" on a 2¢ postal, print your name and address and mail to Hartford Fire Insurance Company, Hartford 15, Conn., Dept. L.

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STRONGER Yet SAFER

ANACIN
to relieve
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Won't Upset The Stomach



Anacin® not only gives *stronger, faster* relief from pain of headache, neuritis and neuralgia—but is also *safer*. Won't upset the stomach and has no bad effects. You see, Anacin is like a doctor's prescription. That is, Anacin contains not just one but a *combination* of medically proven, active ingredients. Scientific research has proved *no single drug* can give such strong yet such safe relief as Anacin. *Buy Anacin Tablets today!* At all drug counters.



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Exclusive micrographic point
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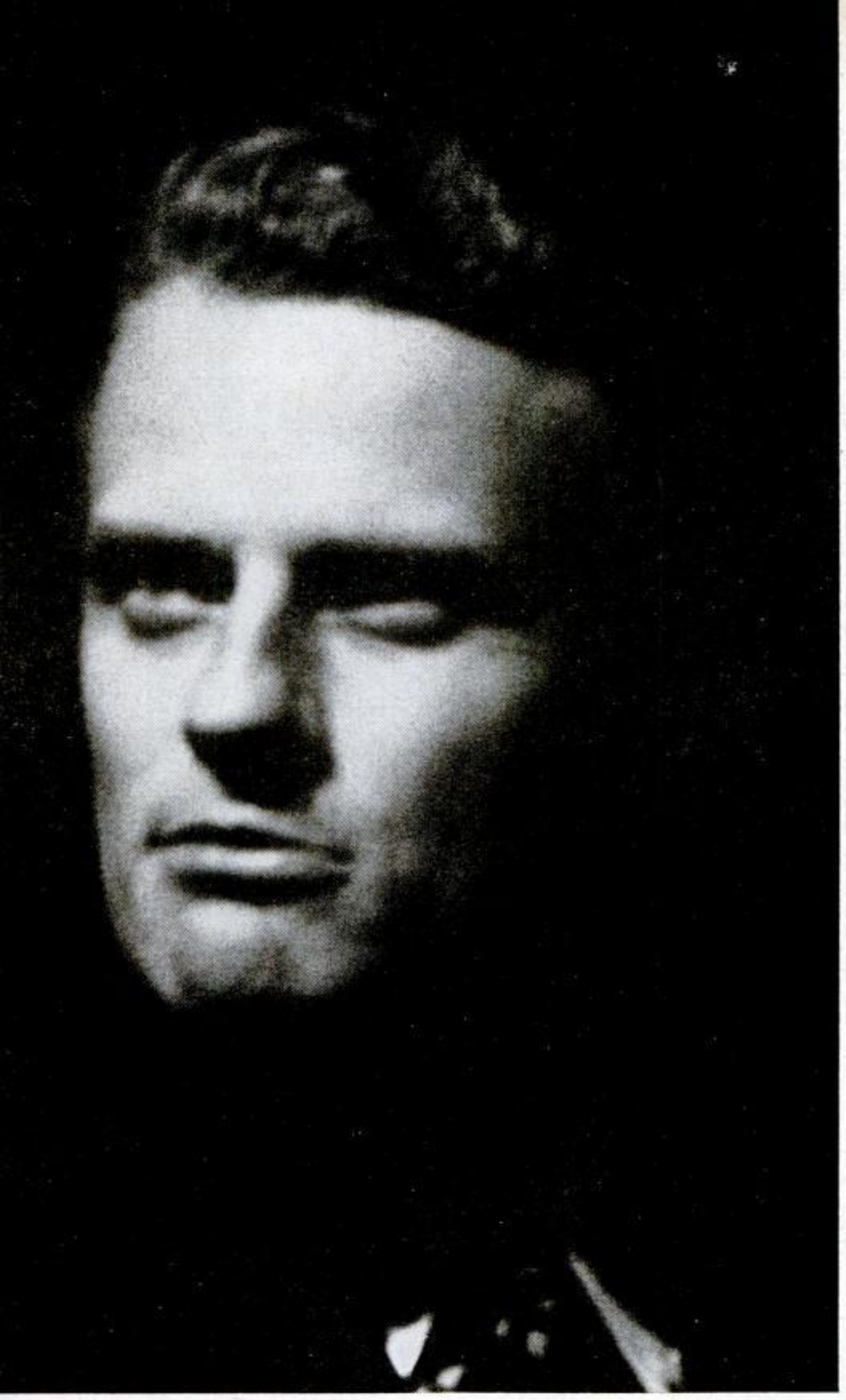


POWER OF HIS BELIEF shows in Graham's look and gesture as he exhorts a Toronto audience to commit themselves to Christ. A Baptist, Graham urges people to attend the church of their choice, which is one factor in his popularity among churchmen in cities where he conducts his

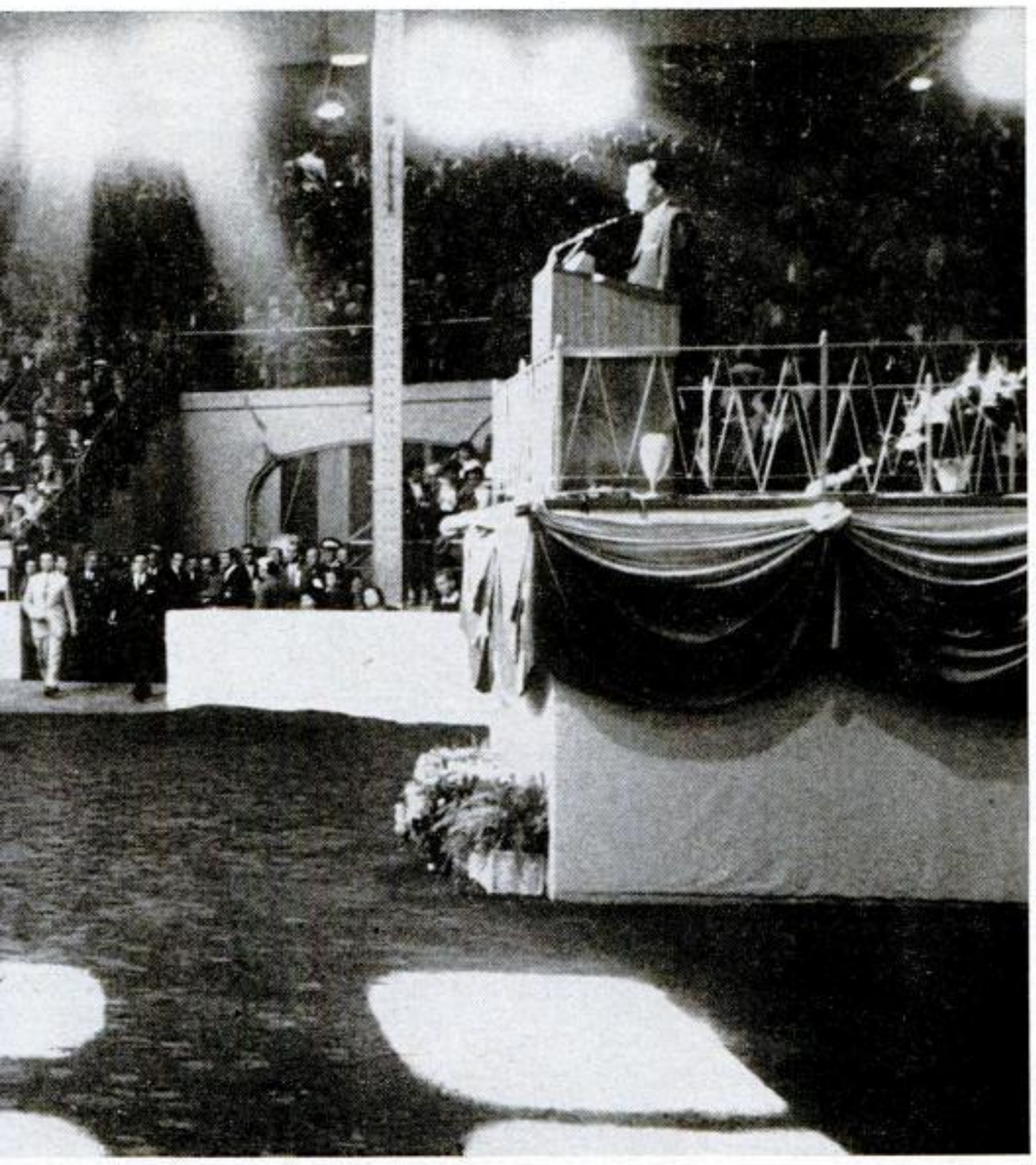


RESPONSE TO HIS MESSAGE comes when members of the audience in Toronto's Coliseum move forward to pledge their lives to God. On this Sunday 682 persons made the commitment. Graham believes that a great but imperfect Christian revival is in progress and that he is its product rather

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campaigns. Before he agrees to preach in any city he must be assured he has the backing of most Protestant churches in the area. In England two million persons attended his services, pastors reported increased church attendance and the Archbishop of Canterbury gave Graham his approval.



than its cause. It will not be perfect, he believes, until all people who profess belief in Christianity have come to the point of total consecration to Christ in every area of their lives. "The chief end of man is to glorify God," he says. "That's the heart of my teaching and the heart of my living."

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Milani's 1890® FRENCH DRESSING

For delight before Christmas—and all through the year—dress your salads with Milani's 1890. Nicest thing that ever happened to a salad!



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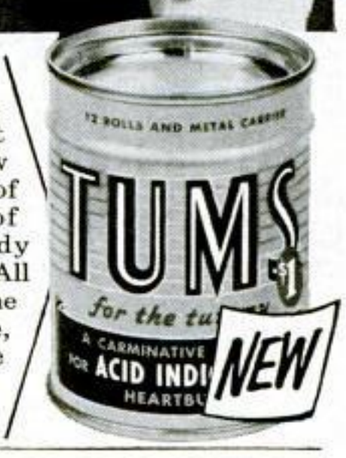
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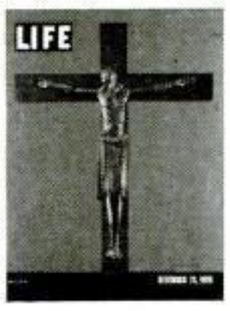


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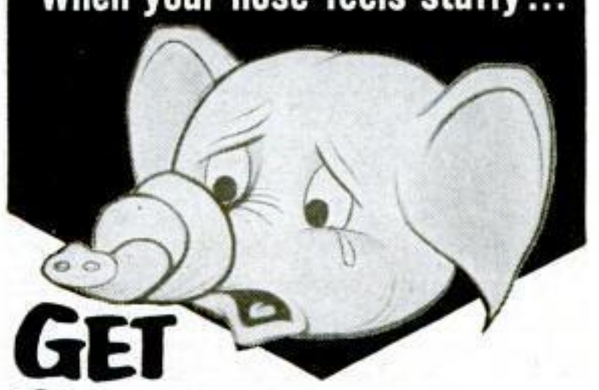
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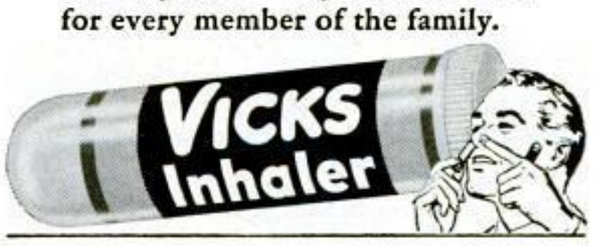
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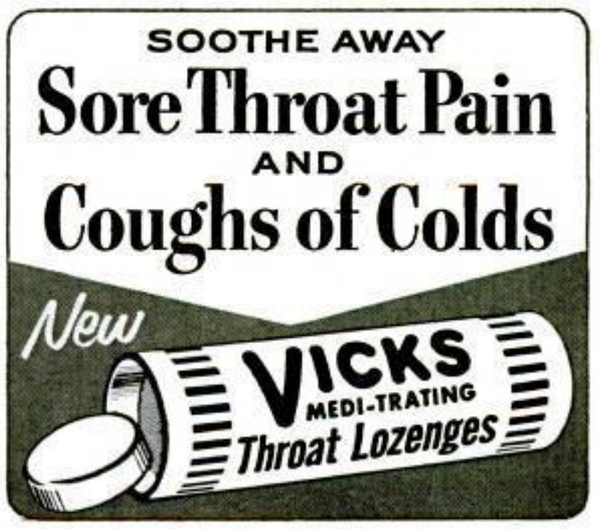
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MEMBERSHIP, ASSETS	Basis of Authority, Government of Church	Fundamental Theology: Some Basic Beliefs
ROMAN CATHOLICS U.S. members, 32.5 million children and adults; in the world, 458.6 million children and adults. Total U.S. assets, over $2 billion.	Faith means assent to truths revealed to Apostles by Christ, contained both in tradition and the Bible; the Church officially teaches and interprets these. The Pope, as head of Church, is infallible when defining faith and morals ex cathedra (Latin, from the chair—of Peter). Church is visible society of the faithful.	Acknowledge Trinity (God is three persons, one nature); original sin (the fall of Adam, which has affected all men); Incarnation (God's son made man); redemption (Christ's sacrificial death on Cross). Specially venerate Virgin Mary whose Immaculate Conception preserved her from original sin.
BAPTISTS U.S. members, 18.5 million adults; in the world, 22 million adults. Largest of at least 27 bodies in the U.S. is the Southern Baptist Convention with 8 million members. Total U.S. assets, $1.5 billion.	Bible, the guide inspired by God, is first authority for faith; many Baptists accept it literally. Every person is himself competent to approach God directly; church is the community of forgiven sinners headed by Christ. Each congregation is self-governing, associates with others for common action.	Have no formal creed but an informal unity of belief with freedom of interpretation for the individual. Generally accept the Trinity and the Virgin Birth of Christ; emphasize that Christ heads the church.
METHODISTS U.S. members, 11.7 million adults; in world, 16 million adults. There are now 22 groups in U.S. Largest is The Methodist Church; next, African Methodist Episcopal Church. Total U.S. assets, $2.7 billion.	Bible is the authority by which Christians live. Inspired by God, it contains everything men need for their salvation. U.S. church government is through executive Council of Bishops, legislative General Conference and the Judicial Council.	Personal religious experience and love of God are more important to Methodists than doctrine, but they accept Trinity as formula for understanding God and Christ. Most believe in the Virgin Birth.
LUTHERANS U.S. members, 7 million children and adults; in world, 70 million children and adults. There are 19 groups in U.S., the largest being The Lutheran Church—Missouri Synod. Total U.S. assets, over $1 billion.	The Bible is inspired by God and is the only guide to religious truth. Believe in priesthood of all believers in the sense that every man can approach God directly with no one coming between. U.S. Lutheran congregations have some autonomy; their local synods and national conferences decide policy.	Accept the Trinity, Christ as both God and man. Officially accept Virgin Birth. Luther's doctrine of justification by faith (salvation by belief alone without trust in good works as such) has caused Lutherans to stress theology more than many groups.
PRESBYTERIANS U.S. members, 3.7 million adults; in world, 41 million, including members of Reformed churches. There are 11 Presbyterian churches in U.S., largest is Presbyterian Church in the U.S.A. U.S. assets, over $1 billion.	Bible, the word of God, is the source of authority for faith, conduct. Church is governed by representatives, elected by people, organized in sessions, presbyteries, synods, annual General Assembly. Headed by a moderator and a stated clerk (executive officer).	Emphasize sovereignty of one God in three persons, supremely revealed in Jesus Christ His Son, and in the power of the Holy Spirit. Have considerable freedom of religious thought and interpretation.
EPISCOPALIANS U.S. members, 2.7 million children and adults; in the world, 30 million Anglican children and adults. Total U.S. assets, $750 million.	Share with Catholics belief that church's bishops trace their spiritual authority to Christ and the Apostles; share with Protestants belief in the Bible as the inspired final standard of faith and life. Presiding bishop heads church governed by two-house General Convention: Deputies (clerical and lay), Bishops.	Members differ somewhat in beliefs but generally accept the Trinity of one God in three persons, doctrines of Incarnation and the Virgin Birth. Its famous Book of Common Prayer is widely used by other churches.
EASTERN ORTHODOX U.S. members, 2 million children and adults; in world, 150 million, Russian Orthodox probably being biggest group. Greek Archdiocese is largest of about a dozen groups in U.S. Total U.S. assets, $251 million.	Bible is word of God interpreted by church guided by Holy Ghost, third person of the Trinity, who lives and works in men to make them true sons of God, true brothers of Christ. Also binding: traditions of church fathers and decisions of bishops in council, who spiritually descend from Christ's Apostles.	The Trinity is one God in three persons. Where Roman Catholics believe Holy Ghost proceeds from God the Father and Christ the Son, Orthodox believe the Holy Ghost proceeds directly from God the Father—a historic disagreement. Virgin Mary is revered without accepting her Immaculate Conception.
DISCIPLES OF CHRIST Disciples: U.S. members, 1.9 million adults; in world, 2 million. Historically related Churches of Christ: U.S. and world: 1.6 million adults. Total U.S. assets: Disciples, $291 million; Churches of Christ, $147 million.	Accept Bible as divinely inspired, the only rule of life and faith, and Christ (as presented in New Testament) as the basis of religious authority. Disciples' churches are self-governing, join for common action. Church of Christ congregations autonomous; unlike Disciples, do not cooperate with other churches.	Disciples, doctrinally close to Baptists, "have no creed but Christ," but stress one God and Trinity. Many accept the Virgin Birth. Church of Christ members are more literal believers in Bible.
LATTER-DAY SAINTS U.S. members, 1.3 million children and adults; in world, 1.5 million. Six groups; much the largest is The Church of Jesus Christ of Latter-day Saints (Mormons). Total U.S. assets, $160 million.	Bible, "Book of Mormon," "Pearl of Great Price" and "Doctrine and Covenants" are scripture for Mormons. God reveals himself and his will concerning the church continuously through his Apostles and prophets who guide it. The Mormon church is organized along biblical lines with high priests, patriarch, etc.	Mormons generally accept the Trinity as three distinct personages. Christ is mediator between God and man. They acknowledge the Virgin Birth.
CONGREGATIONALISTS U.S. members, 1.3 million adults; in world, 2.5 million. Congregational Christian Churches will unite with Evangelical and Reformed Church in 1957. Total U.S. assets of Congregationalists, $500 million.	Basis of faith is the Bible, which is God's revelation and the final religious authority, though each individual is free and responsible and has the right of personal judgment. Churches are self-governing but associate for common action in state conferences.	Individual is free to interpret God's word within the Christian revelation, so beliefs vary. But all Congregationalists acknowledge one God, supremely revealed in Jesus Christ His Son. Most believe in the Trinity; many accept the Virgin Birth.

U.S. CHURCHES, THEIR PRACTICES

Here LIFE presents a capsule examination of 10 large Christian groups in the U.S. and six smaller ones. Though beliefs and practices vary widely even within some churches, the chart sets down some areas of general agreement. All figures given are estimates. Some churches include only adults as members while others include children too. Besides consulting the groups, LIFE relied mainly on the *Yearbook of American Churches* and the *World Christian Handbook* for memberships and on Robert R. Doane's forthcoming *World Balance Sheet* for church assets (1952).

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Baptism, Communion, Other Sacraments	Concepts of Salvation and Afterlife	History and Special Characteristics
Sacraments, conferring grace (life in Christ) on those rightly disposed, are: baptism (by flow of water, for infants, adults), confirmation, penance (sorrowful confession, absolution, expiation), Eucharist (Communion, sacrifice of Christ's body and blood in the Mass), extreme unction (near death), holy orders, matrimony.	Salvation is by God's grace: man helps gain it by faith, obedience to divine law. Damnation is man's fault, by rejection of grace. Man's final state after death will be heaven (for which purgatory purifies soul), or hell (eternal torment). At man's bodily resurrection and the Second Coming, Christ will judge all men.	In Catholic belief, Christ founded the church. This is the world's largest Christian body. The first parish in what is now U.S. started 1565 in St. Augustine, Fla. In U.S. it now has 46,970 priests in 136 different religious orders, and 158,069 nuns in 583 orders.
Unlike many other Christian groups, which permit baptism of infants and baptize by sprinkling or pouring, Baptists restrict baptism to those old enough to understand its meaning. Practice total immersion. Communion is taken as a remembrance of Christ's death.	Sin is not living up to God's law; salvation is by God's grace and personal faith in Christ. Some Baptists accept literal heaven, hell, others interpret them symbolically. Many accept physical resurrection, the Second Coming of Christ and Last Judgment.	Historically Baptists stem from Reformation in northern Europe, came to U.S. about 1640, are nearly a third of U.S. Protestants. They have over 3 million adherents in Russia. Fight vigorously for religious freedom and separation of church from state.
Practice sacraments of baptism (usually by sprinkling, for children, adults) and Communion. At Communion, which symbolizes redemption through Christ's death and the love of Christians for one another, Christ is considered to be present in spirit not body.	Salvation is through repentance and faith. Stress is placed on the individual experience of God's grace and power and a life of "social holiness" including the Christianizing of American life and conduct. Most Methodists accept a divine judgment after death with rewards and punishments of some kind.	Offshoot of Anglicanism, Methodism was founded in England in the 18th Century by John Wesley. It soon spread to U.S. Many Methodists take strong stands on national issues like slavery, prohibition and war.
Practice sacraments of baptism (by sprinkling, for children and adults) and Communion, in which Christ is a real presence, not simply there in spirit. Confirmation is a rite not a sacrament.	Men sin in disobeying God; salvation comes from God's grace through repentance and faith in Christ, specifically through the sacraments. Christ will come to judge all souls. The good will live with him eternally, the unregenerate will be punished.	Much the largest Protestant denomination in the world today they began in Germany in 1517, first settled in America in 1623. The fact that they are divided into many groups is largely accounted for by growth of national churches in northern European countries.
Practice sacraments of baptism (generally by sprinkling, for children and adults) and Communion, in which Christ is present in spirit.	Salvation is the free gift of God, gained through repentance and faith in Christ. Predestination (God's determining of a man's destiny) was once a basis of faith but is no longer emphasized. Heaven and hell are real but not necessarily material places.	Historically grew from 16th Century Reformation, specifically from Calvin. It arrived in American colonies in 1611. Presbyterianism, which came to U.S. chiefly from Scotland, is virtually identical with faith of the Reformed churches of Switzerland, Holland, France, Germany, Hungary with which it is allied.
Chief sacraments are baptism (by pouring or immersion, for children or adults) and Communion (Christ is a real presence). Confirmation, penance (in which Christ absolves sin), ordination (of priests), unction (healing) and matrimony are also considered sacramental. Formality of services varies greatly.	Salvation comes through repentance and faith in Christ. After death, many hold, men will be close to or alienated from God. Heaven and hell increasingly interpreted in symbolic terms though church officially accepts bodily resurrection and the Last Judgment.	The Protestant Episcopal Church, autonomous U.S. branch of world-wide Anglicanism, reached America in 1607. Services range from the informal to a Mass like that of Roman Catholics. There are 12 Episcopal religious orders for men in U.S., 14 for women.
Practice seven sacraments called mysteries: baptism (by immersion for infants, adults), confirmation (called Holy Chrism), penance, Eucharist (Communion in Liturgy), unction of sick, matrimony, orders (of ministry).	Salvation, either from original sin or breaking of God's law, comes only through the church, faith in Christ (his atonement removes sin) and good works. At death souls go to heaven, hell or intermediate state, which are real places and states of mind. Last Judgment will be at Christ's Second Coming.	Christ founded church, in Orthodox belief. Long centered in Byzantine Empire, Orthodoxy broke with Rome in 1054. It came to Alaska in 1792. National groups agree on basic doctrines and practices. Orthodox revere saints and their icons (images), believe in saints' intercession for us with God.
Baptism (by immersion, for adults) and weekly Communion (in memory of Christ) are practiced by both groups as divine ordinances not sacraments.	Disciples believe that salvation is through confession of faith in Christ, who saves men from the sin that alienates every soul from God. Salvation also requires repentance and obedience to the gospel. After death men will be with God or away from him.	Disciples started in U.S. in early 19th Century as an effort to rid churches of sectarian divisions. Churches of Christ finally split off in 1906, in arguments chiefly over missionary societies and use of organs in church. Disciples are largest native American denomination.
Mormon baptism (by immersion, for those over 8) includes a unique form of vicarious baptism for the dead. Mormons call Communion the sacrament in memory of Christ. Have a special form of marriage ceremony (sealing) for eternity.	Through the atonement of Christ and by obedience to the laws and ordinances of the Gospel, in Mormon belief, mankind may be saved. Life after death is a state of spiritual progress, first in the spirit world and later in the resurrected state, when men are judged.	Founded in upstate New York by Joseph Smith in 1830. Mormons stress missions, have a broad program of welfare, education, employment for members. Believe some members of lost tribes of Israel were ancestors of American Indians and were visited here by Christ.
Practice the sacraments of baptism (generally by sprinkling, for children and adults) and Communion in which Christ is a real presence.	Salvation is through repentance in faith, in striving to know God's will and live by it. After death man will live on, either with God or away from him, but every individual interprets what this means.	Congregationalism began as a 17th Century Puritan movement within Anglicanism. It was brought by Pilgrims and other Puritans to America, where it became the state religion in some colonies.

Theologically some of the most interesting among the other Christian groups in the U.S. are:

ADVENTISTS have 300,000 U.S. members (one million in world); largest are Seventh-day Adventists. Stress imminent end of world and Second Coming of Christ, who will destroy evil, reign on a purified earth.

CHURCH OF CHRIST, SCIENTIST has some 3,100 branches in the world. Founded by an American, Mrs. Mary Baker Eddy, it teaches that God is "all that really is," emphasizes spiritual healing. Evil, disease, death are errors of belief to be overcome by spiritual understanding.

JEHOVAH'S WITNESSES have 187,000 U.S. workers (642,000 in world). Persistent missionaries, they stress one God (Jehovah), believe his kingdom is here now and will replace earthly governments which should not be obeyed against the law of God.

UNITARIANS and UNIVERSALISTS are considering merger which would have total U.S. membership of 160,000 (500,000 in world). Stress freedom of belief; most hold God is one, not a Trinity; Christ was human; salvation comes through man's efforts not God's grace.

FRIENDS (Quakers) have 119,000 U.S. members (in world, 186,000). They emphasize direct experience of God's guiding spirit (Inner Light) and service to others. They are known for pacifism, work as mediators.

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DISCUSSING A LOFTY THEME, DR. PAUL TILLICH (CENTER) LEADS AN ADVANCED SEMINAR ON THE MEANING OF ALTRUISTIC LOVE. SEMINAR, WHICH

HARVARD

Back in touch with life of the churches

A few years ago, when they were caught throwing rocks through the windows of Harvard University's Divinity School, Cambridge kids excused themselves by saying they thought the place was just an old unused church. The remark had a bitter irony for Harvard since, so far as American churches were concerned, the Divinity School was, in effect, unused. It had become so taken with science and the "objective approach" to religion that it had lost touch with the real life of the churches. It was turning out scholars rather than dedicated ministers and U.S. churches were encouraging their young men to go elsewhere. School endowments were low, attendance was dropping, buildings were falling into disrepair.

But this year a fresh spirit has been infused into the school. The man primarily responsible is Harvard University's new president, Nathan Pusey, a forceful believer, who has picked an aggressive new dean, Dr. Douglas Horton (*left*), to "revitalize" the school. More than $3.5 million in new endowments have been raised. The school has added some of the most distinguished scholars in the country to its faculty—Tillich,

Photographed for LIFE



NEW DEAN, Dr. Horton, passes chalice of grape juice at weekly Communion service, which is based on old English ritual. Attendance at service is voluntary.



STUDENT SERVICE, held every Wednesday, consists of hymns and sermon. But many students, because of crowded schedules, find it hard to attend services.



IS RESTRICTED TO GRADUATE STUDENTS AND FACULTY MEMBERS, IS COMPLETELY INFORMAL, WITH PARTICIPANTS SMOKING AND DRINKING COFFEE

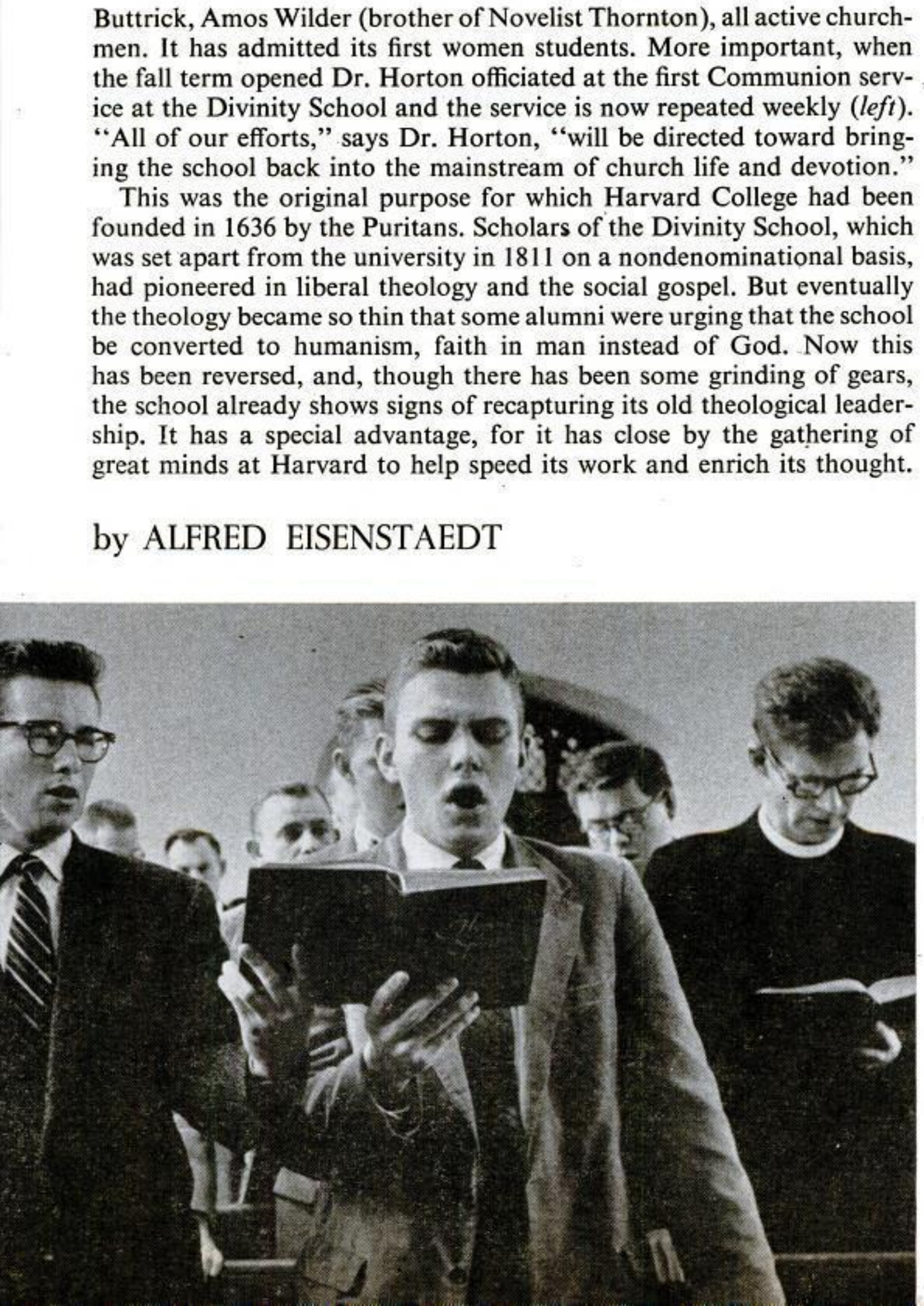
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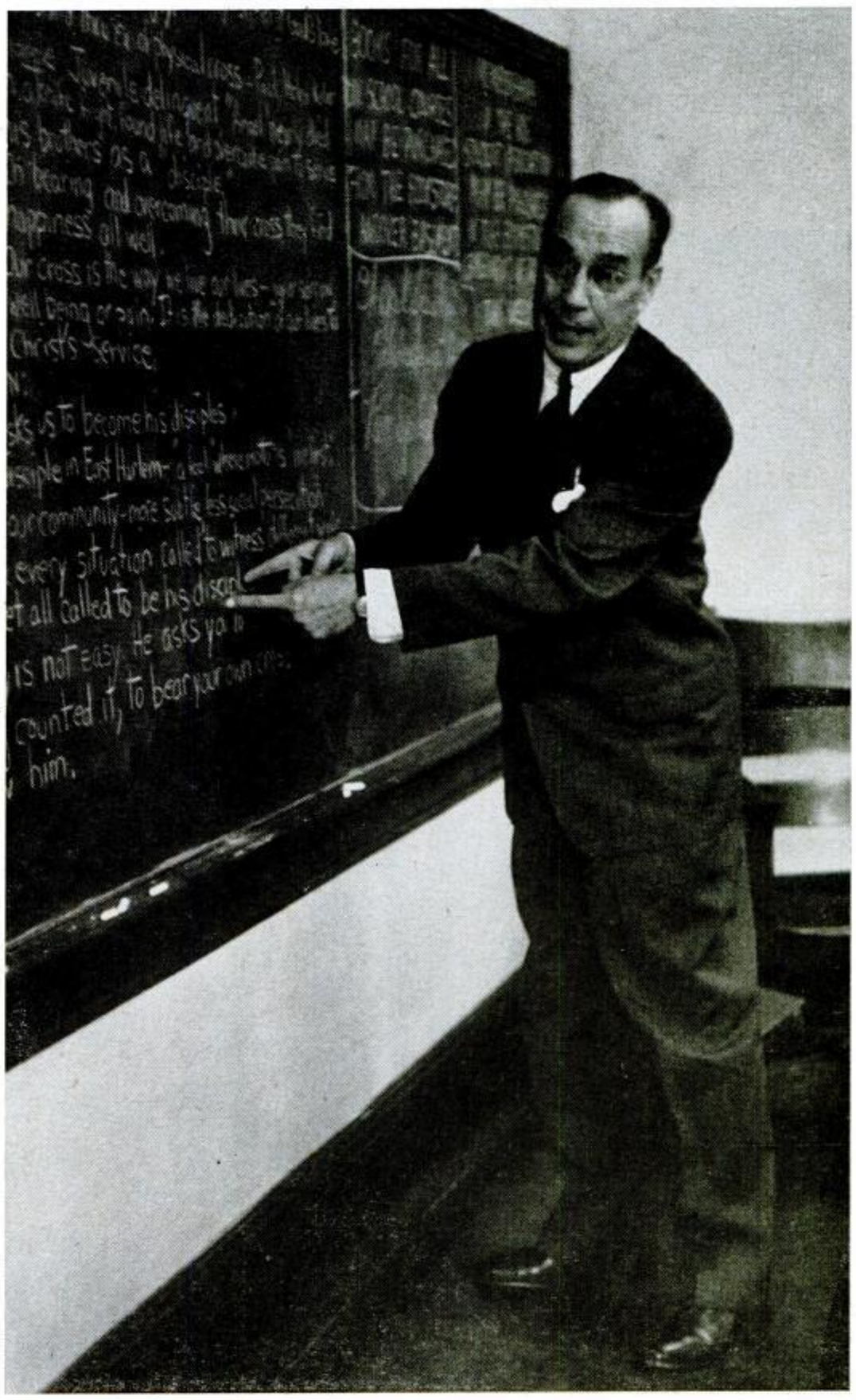
its Divinity School gains a new vigor

Buttrick, Amos Wilder (brother of Novelist Thornton), all active churchmen. It has admitted its first women students. More important, when the fall term opened Dr. Horton officiated at the first Communion service at the Divinity School and the service is now repeated weekly (*left*). "All of our efforts," says Dr. Horton, "will be directed toward bringing the school back into the mainstream of church life and devotion."

This was the original purpose for which Harvard College had been founded in 1636 by the Puritans. Scholars of the Divinity School, which was set apart from the university in 1811 on a nondenominational basis, had pioneered in liberal theology and the social gospel. But eventually the theology became so thin that some alumni were urging that the school be converted to humanism, faith in man instead of God. Now this has been reversed, and, though there has been some grinding of gears, the school already shows signs of recapturing its old theological leadership. It has a special advantage, for it has close by the gathering of great minds at Harvard to help speed its work and enrich its thought.

by ALFRED EISENSTAEDT

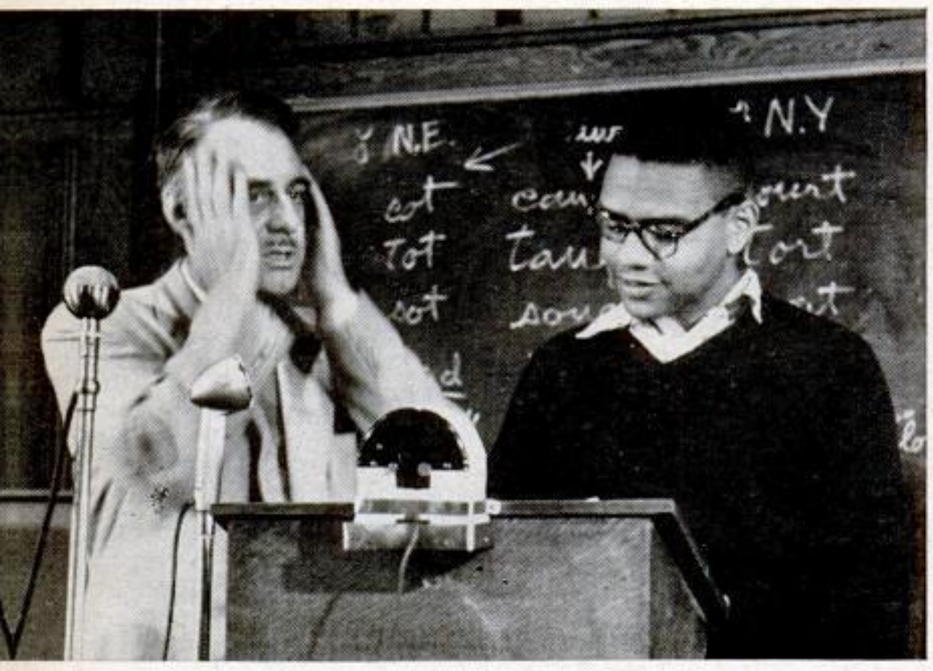


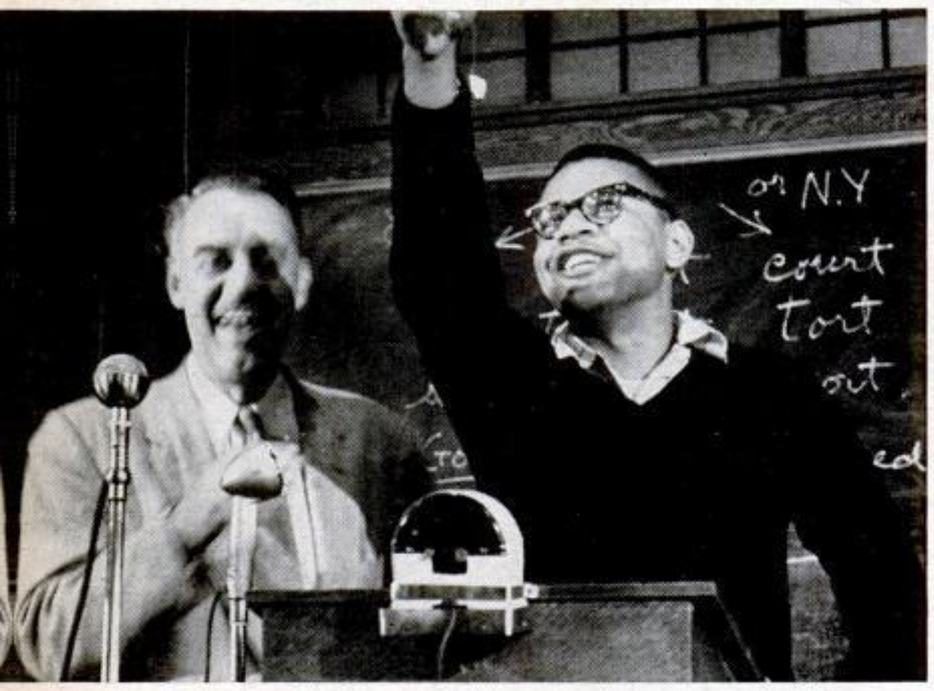


HOMILETICS TEACHER, Dr. George Buttrick, criticizes a sermon outline. Famous preacher is from New York's Madison Avenue Presbyterian Church.

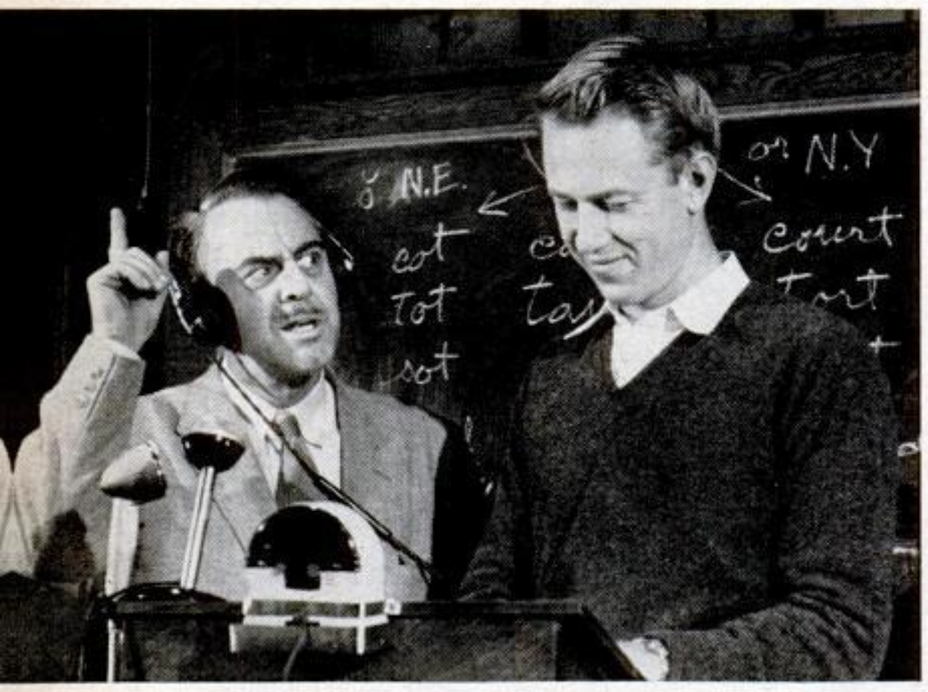
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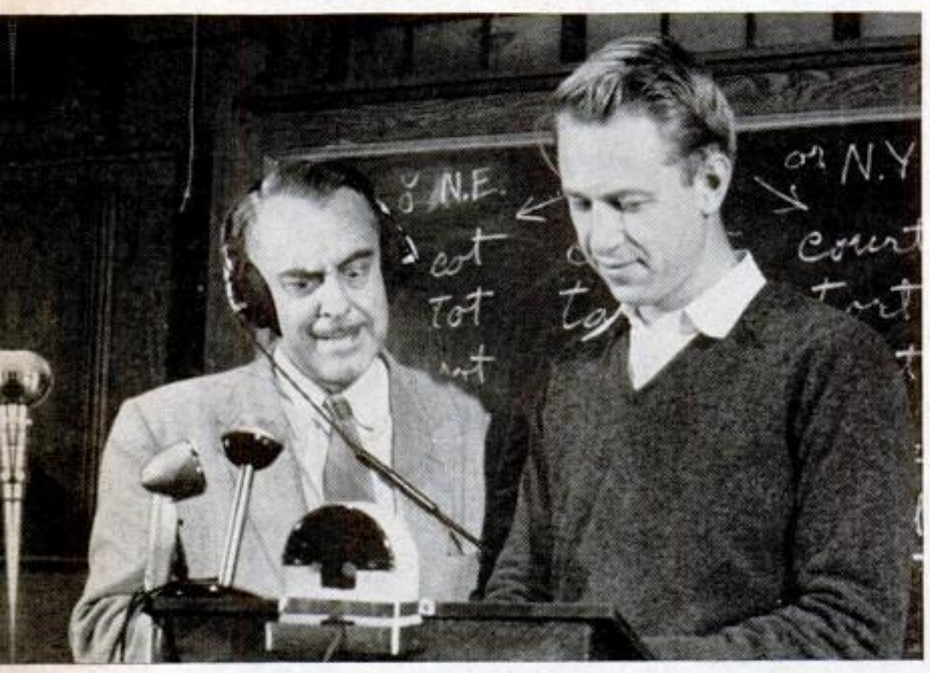
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SPEECH LESSON starts (*top*) with student reciting Shakespeare's *Othello*. Dismayed instructor, Frederick Packard Jr., tells him to put emotion into reading. Student does and Packard applauds.





TEACHER'S DEMONSTRATION is given by Packard, who shows how John Barrymore portrayed Hamlet. "To be or not to be," he intones (*top*); "Insolence of office," he exclaims (*bottom*).



DIVINITY STUDENT, REV. JOHN ELLISON (SEATED), USES HARVARD LAB'S ELECTRONIC COMPUTER

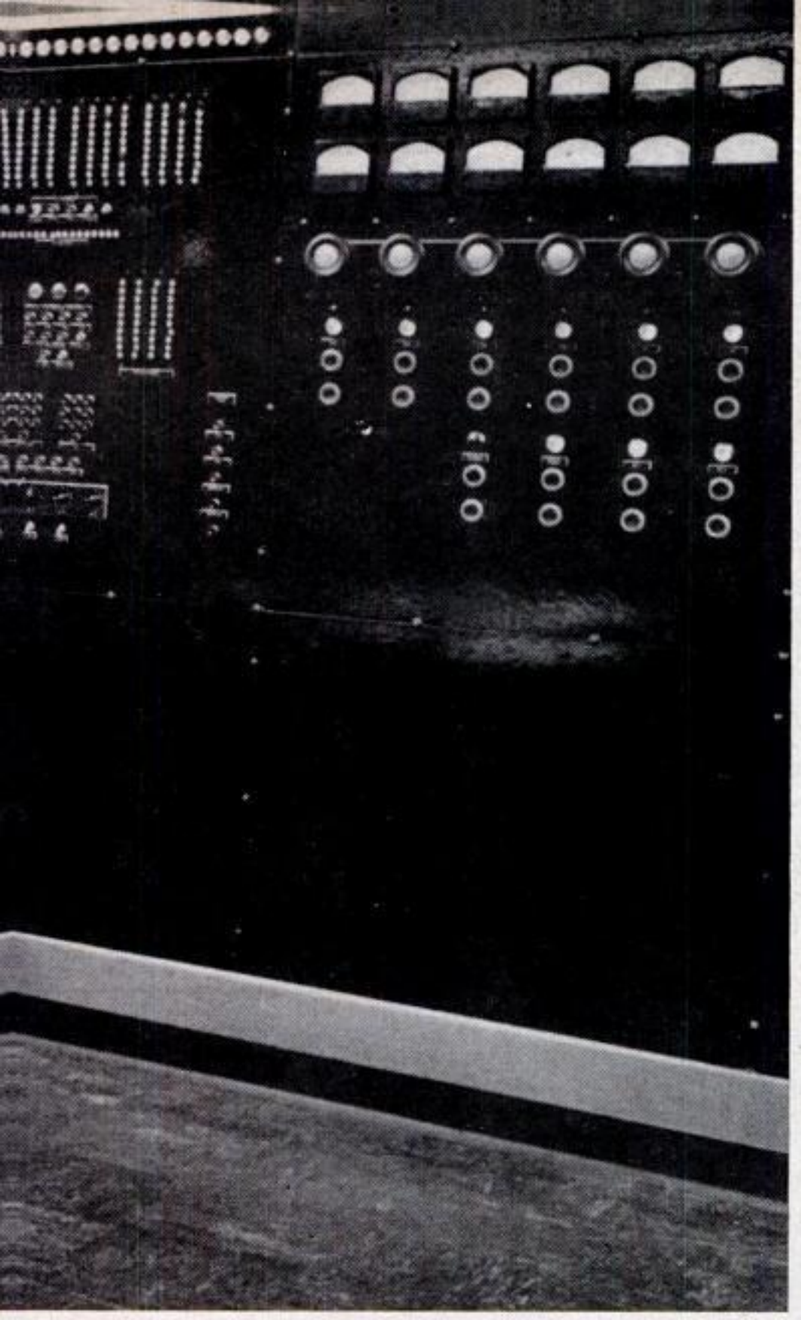
ELECTRONICS AND THE

Of the 225 students in the Divinity School about half are advanced students, most of whom are already ordained ministers. The remainder are "undergraduates" (actually they already have received college degrees) who will be ordained ministers by their respective denominations after three years of theological study or will do religious work as laymen.

Under Dr. Horton there will not only be a renewed emphasis on preaching, for which Harvard was famous in years past, but a broad study of all the arts—music, drama, poetry, painting and architecture—which Protestantism has neglected. Both faculty and students will be encouraged to give as much time as possible to research (*above and right*). The

SPEECH STUDENTS LISTEN TO A RECORDING OF BIBLE READINGS BY SAMUEL ELIOT, SON OF THE





TO COMPARE WORDING OF BIBLICAL TEXTS

CLASSICS

fields of research are startlingly varied. One professor, Dr. John Dillenberger, is compiling English translations of Protestant theological writings since the Reformation. Another, Dr. Richard McCann, has divinity students studying juvenile delinquency, centering their research on a slum area near the school and on homes for delinquents in the Boston area.

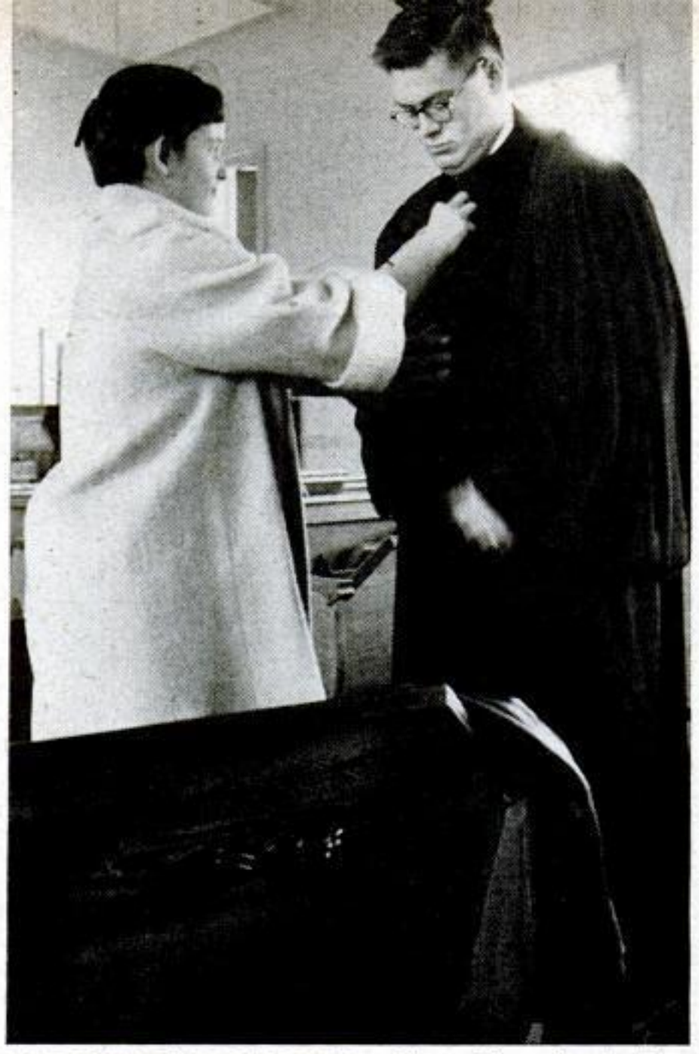
FAMED HARVARD PRESIDENT CHARLES ELIOT





CLASSICAL SCHOLAR, Dr. Arthur Nock, enters his library whose shelves once collapsed under weight of notes. He is currently collating new data on Gnosticism, an early philosophical movement.

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MINISTER'S FIANCEE adjusts his collar before service. Her mother had retailored gown for him.



SINGING A HYMN, he leads congregation after ushers had deposited offerings in front of lectern.

SAYING GOODBY to parishioner as she leaves church, Roberts compliments her on coat and hat. →

TRAINING PUT TO USE

As field work, many undergraduates at Harvard's Divinity School help out in churches near Boston over the weekends, usually as pastor's assistants or Sunday school teachers. But 25-year-old Loring Roberts, shown on this page, is already licensed as a minister and has his own parish, the West Haverhill Congregational Church in an industrial town about 40 miles from Boston.

Since September, Roberts has been conducting services each weekend and recently, after practicing on a pillow, he baptized his first child. (By state law he cannot marry couples until his ordination this June.) During services he usually has a tape recorder running so that later, when he visits the old and sick in his parish, he can play the service for them.

The West Haverhill congregation has not had a regular minister in three years and now numbers only a hundred persons, but Roberts expects "to up that quite a bit when I can work there full time." His beginning salary will be only $2,500 a year which does not discourage him or his bride-to-be, Miriam Duncan. The young couple, who will marry next June, will get the parsonage near the church rent-free and parishioners have promised to bring them chickens and eggs. As a wedding present the couple will receive a practical gift from the bride's parents—wallpaper for the parsonage.

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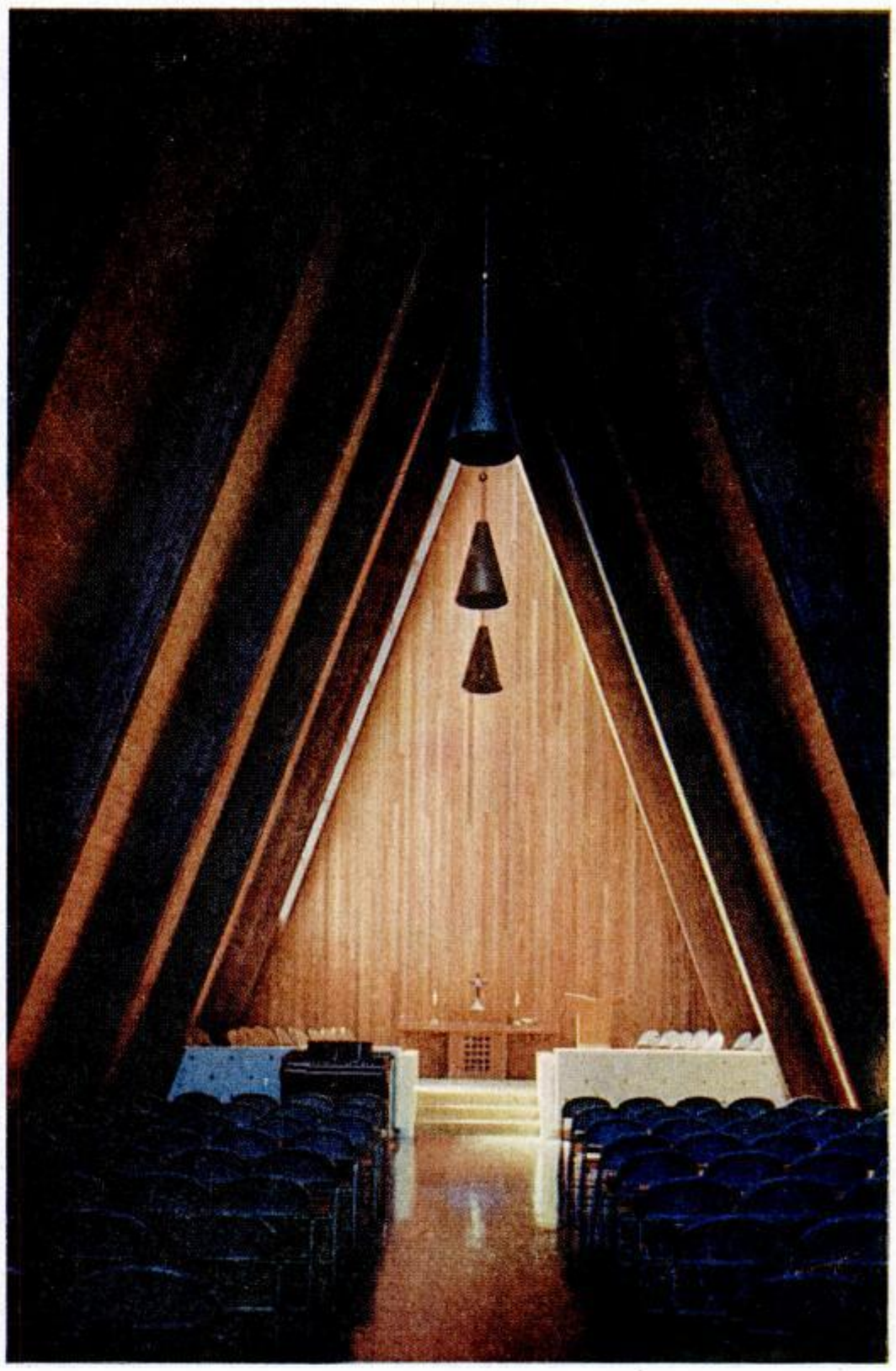
FAITH'S NEW FORMS

Contemporary U.S. churches take on a look of the world they are serving

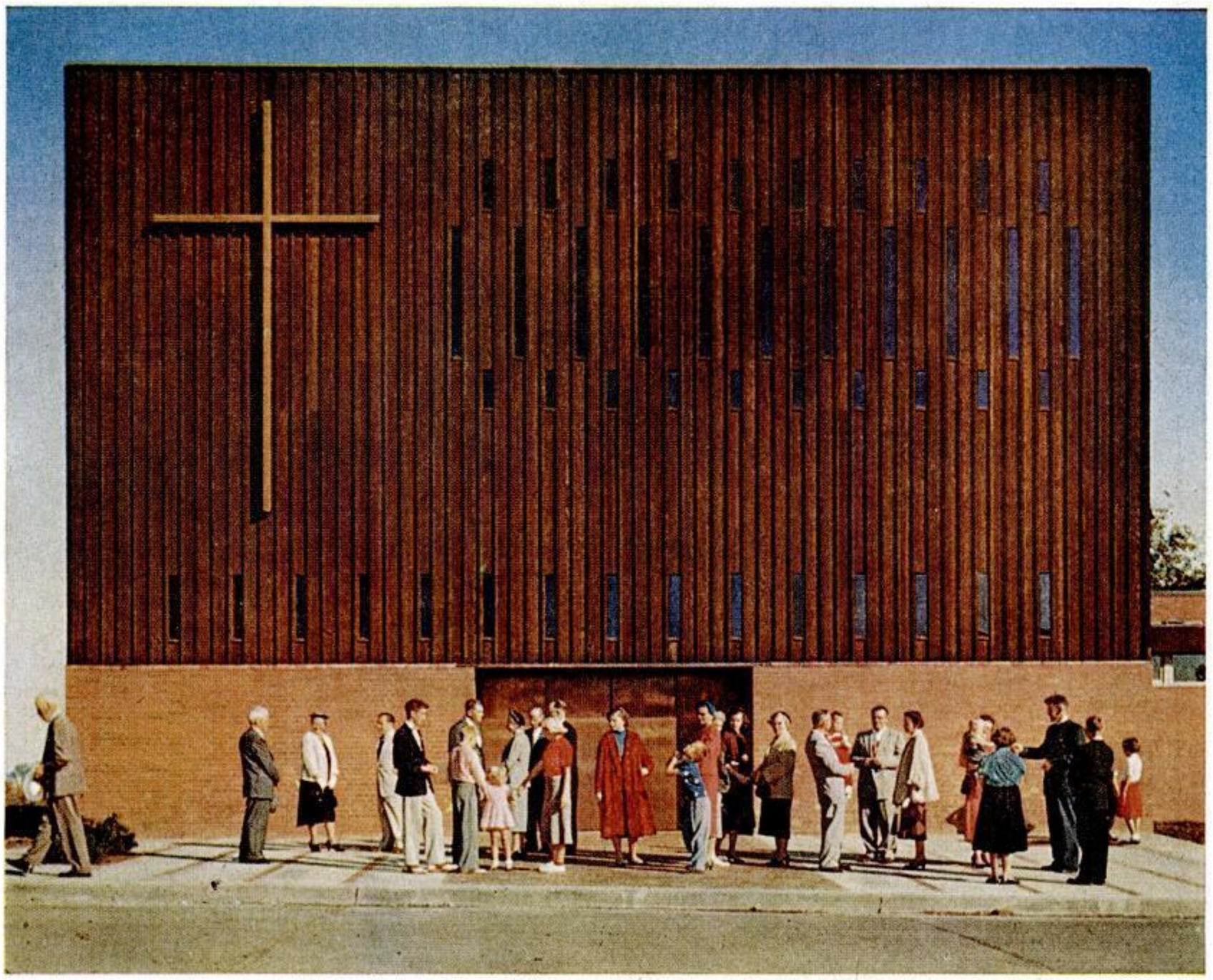
All across the U.S., from Massachusetts to Oregon, new and sometimes surprising shapes point skyward from the land in ever-increasing numbers to testify both to the biggest building boom in church history and to the greatest revolution in ecclesiastical architecture since the Renaissance. Many of the new churches have been built by the country's foremost architects and bear a contemporary look that is a complete departure from familiar church design.

Though the new churches seem radical, such shifts in style are actually the tradition in Christian architecture. The earliest churches followed contemporary Greek and Roman design. Centuries later came the soaring Gothic cathedrals of the Middle Ages, then the great domed churches of the Renaissance. These basic designs changed little in the following centuries. But today in a world of swept-wing planes, of soaring, glass-walled skyscrapers, many architects feel that the ancient forms have lost present meaning. They have substituted new designs which, though abstract, fully embody the traditional Christian symbols.

In a church like Cedar Hills (*right and opposite*) the triangle, sign of the Trinity, is the dominating design motif. But instead of a triangular roof and pointed steeple, roof and steeple are one. Other churches are circular to symbolize God's perfection or take the shape of a parabola whose arms are infinite, to suggest the infinite love of Christ. Some are open to the air to express the unity of man and nature, or to invite the traveler to enter. Whatever form they take, they reflect the vitality of Christian symbolism which, in every age and in every society, has found the means for speaking eloquently to the spirit of contemporary man.



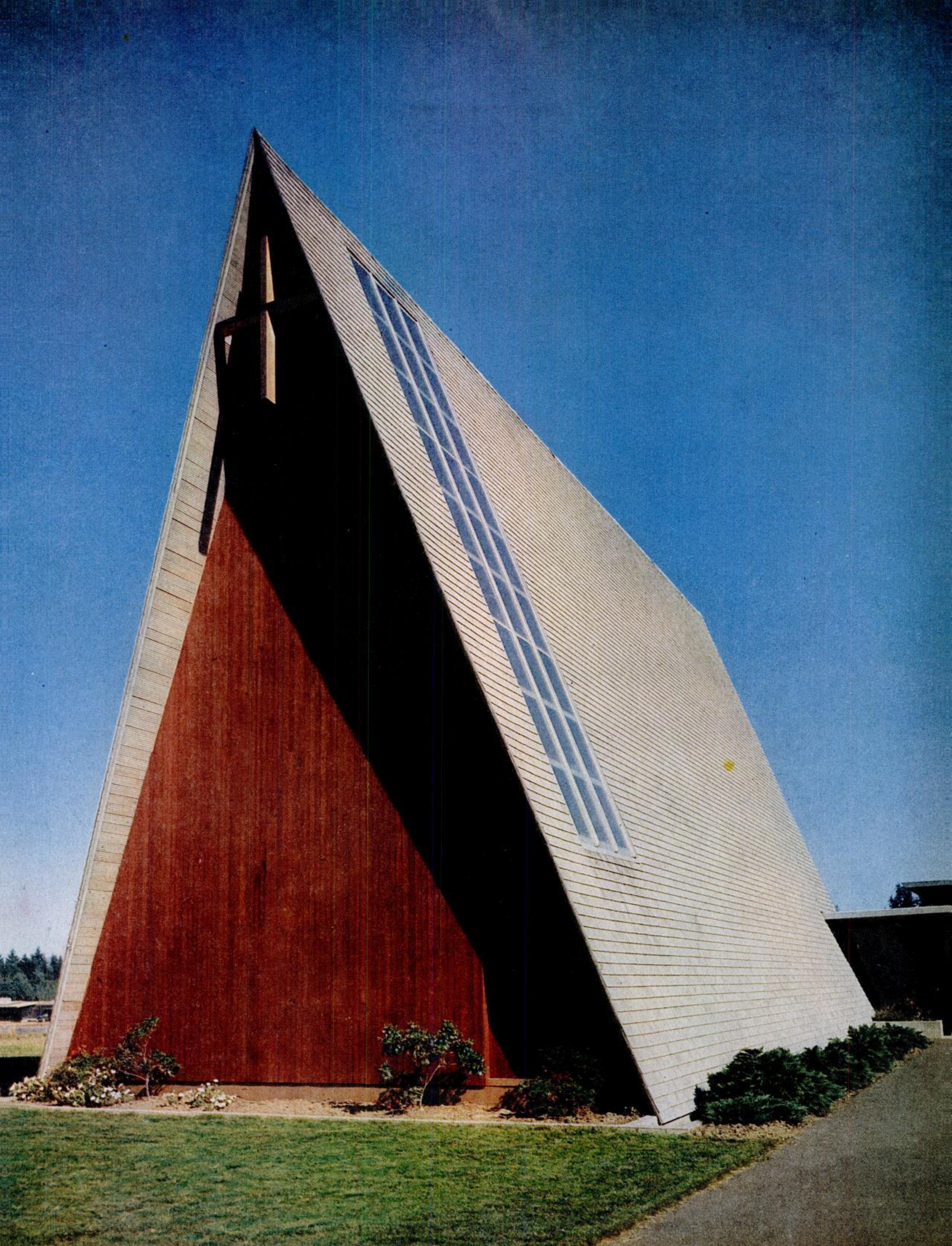
LAMINATED BEAMS of fir support steep roof, finished in hemlock, of the Congregational Church in Cedar Hills, Ore. Designed by Warren Weber, church cost $45,000, seats 155.



TENTLIKE ROOF, sloping to the ground, gives a steeple effect to the Cedar Hills church. The vertical skylights illuminate the altar. Shingles are cedar, facade is of local redwood.

RECTANGULAR FACADE of fir and glass adorns Central Lutheran church in Eugene, Ore., designed by Belluschi and Skidmore, Owing and Merrill. It seats 550 and cost $103,000.

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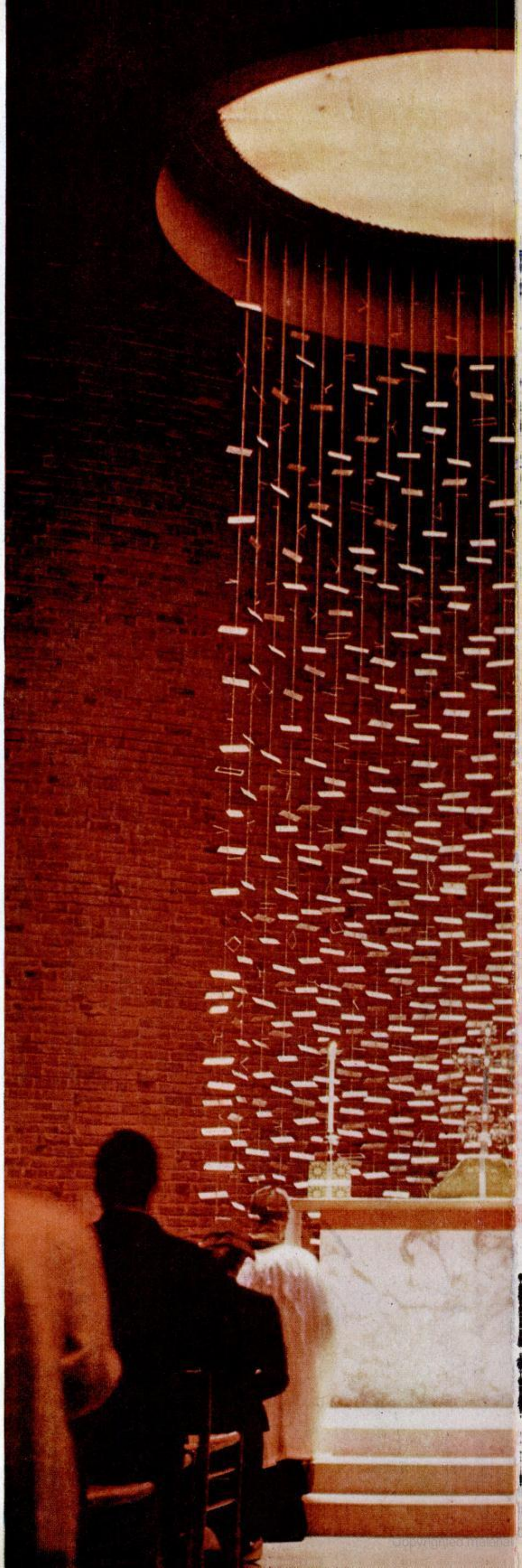


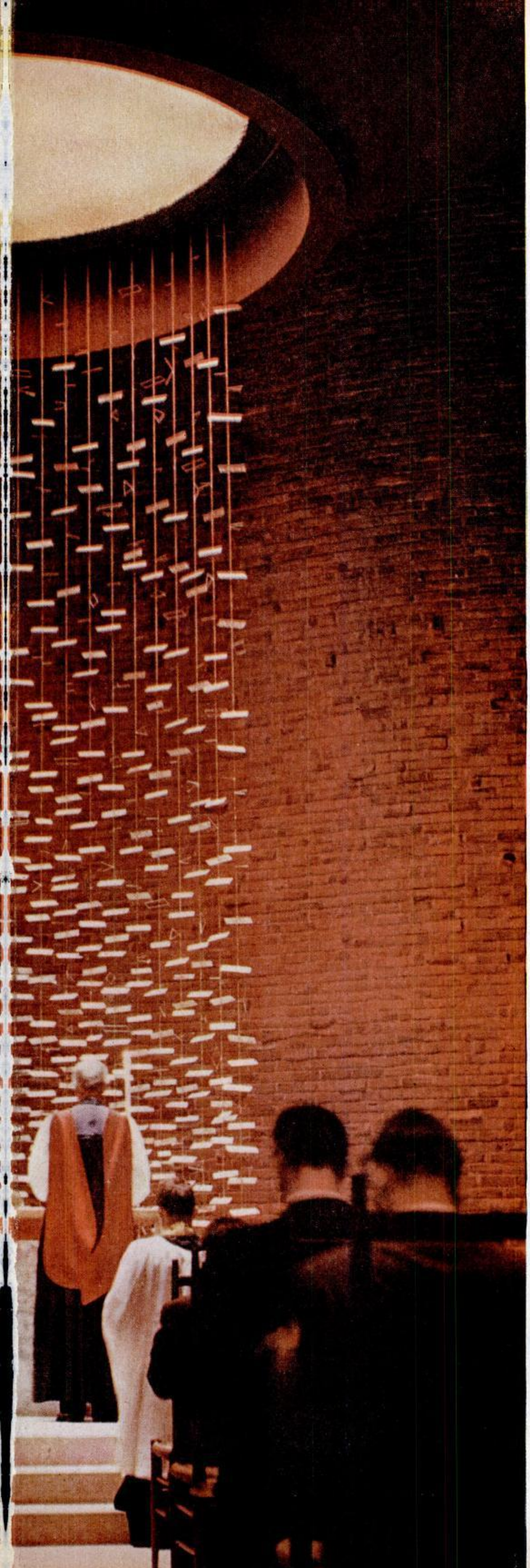


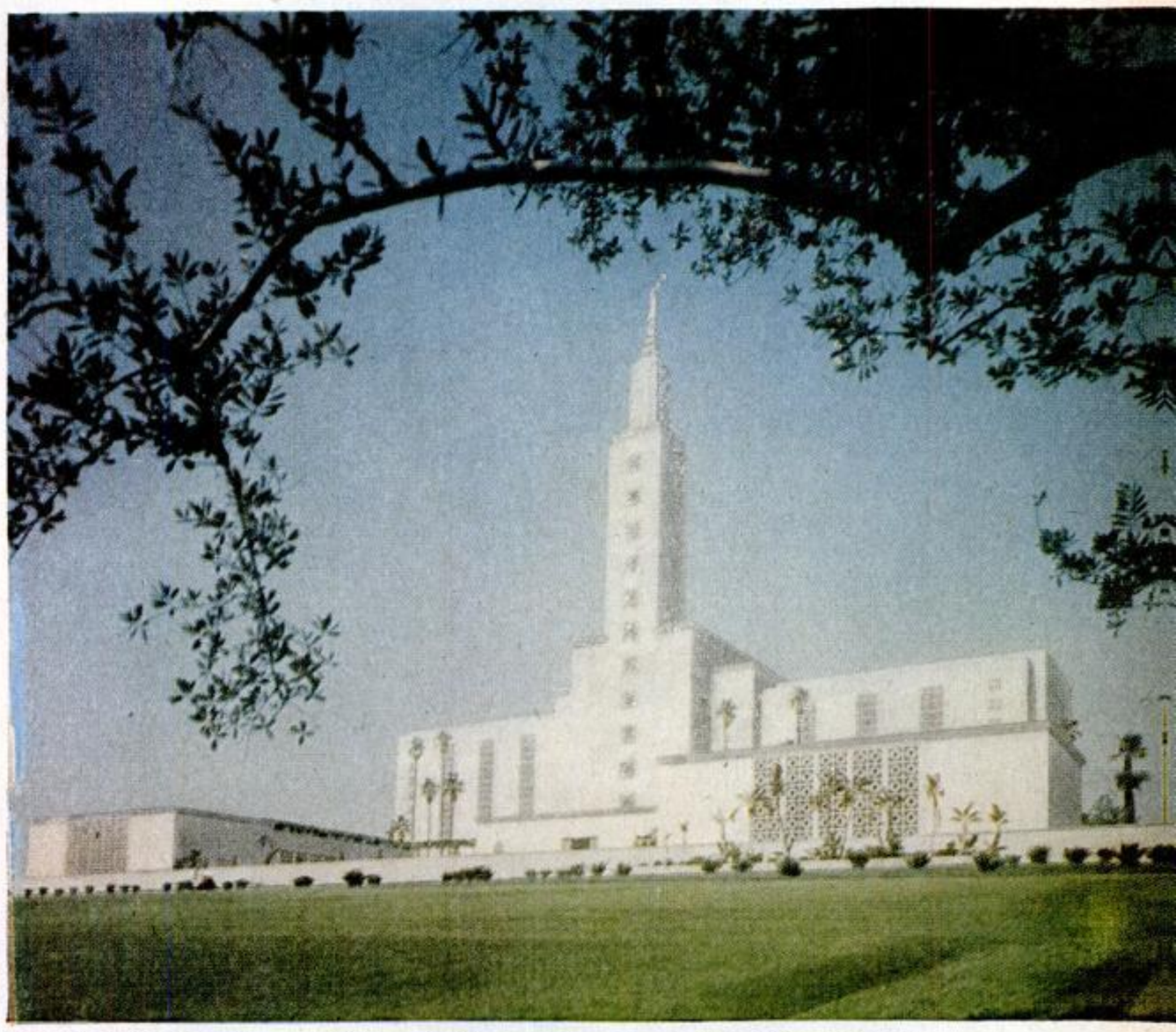
PARABOLIC PLAN was used in Catholic Church of the Resurrection in St. Louis, whose walls follow parabola's curve. Glass front, with round baptistry, stretches between ends of wall. Inside (*below*), a halo of light floods altar and mural based on Apostles' Creed. Architects were Murphy and Mackey.



CYLINDRICAL CHAPEL at Massachusetts Institute of Technology uses halo illumination and a screen of metal hung on rods. Designed by Eero Saarinen and Associates, it is 50 feet in diameter. It is surrounded by a moat whose water reflects soft light into the cylinder through arches in its base. →







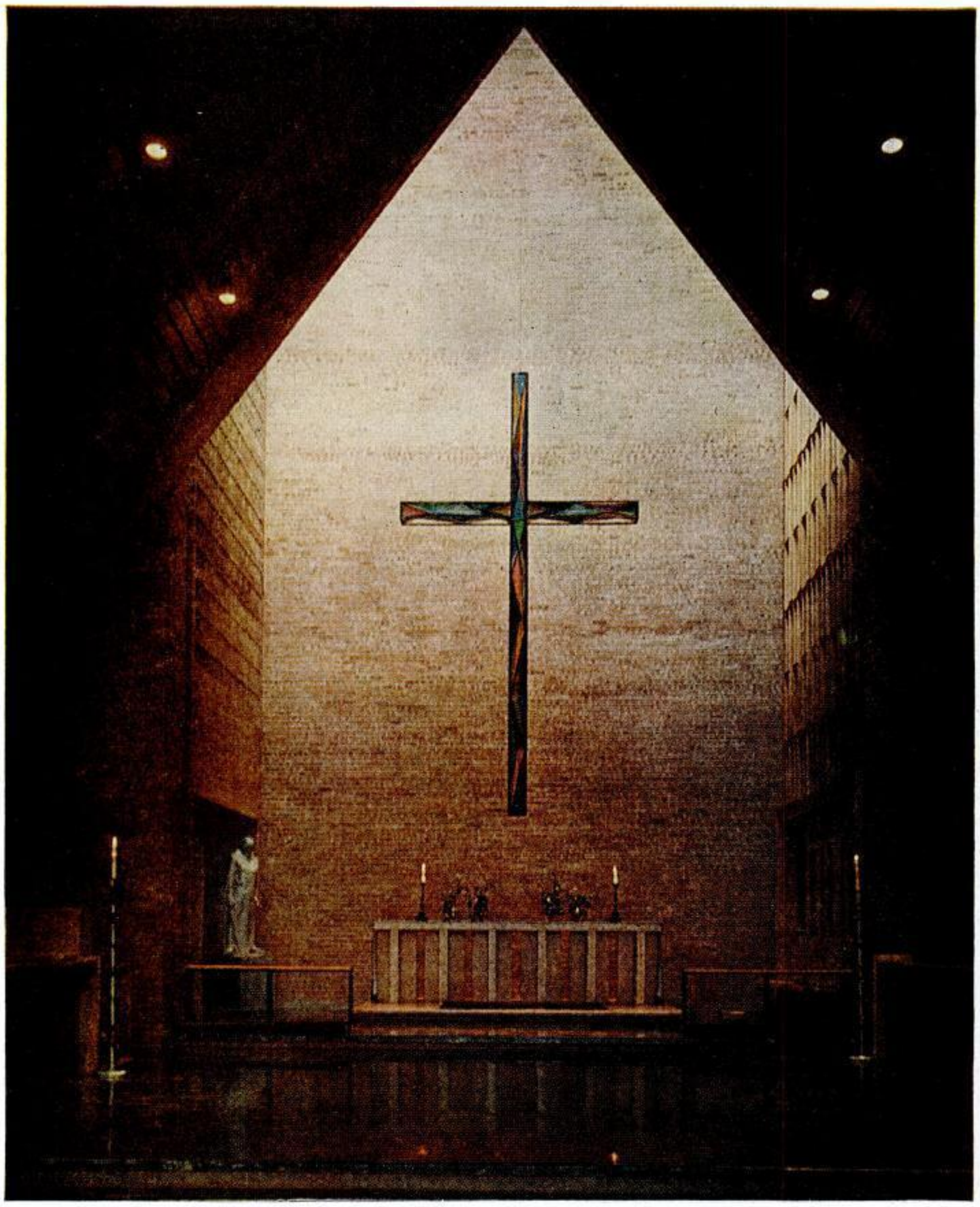
MASSIVE TEMPLE, world's largest Mormon church, contains 90 rooms and covers 13 acres in Los Angeles. Atop its 257-foot tower is a statue of the angel Moroni, who revealed Mormon doctrine to Joseph Smith. Designed by Edward O. Anderson, temple cost $5 million, will be completed early next year.



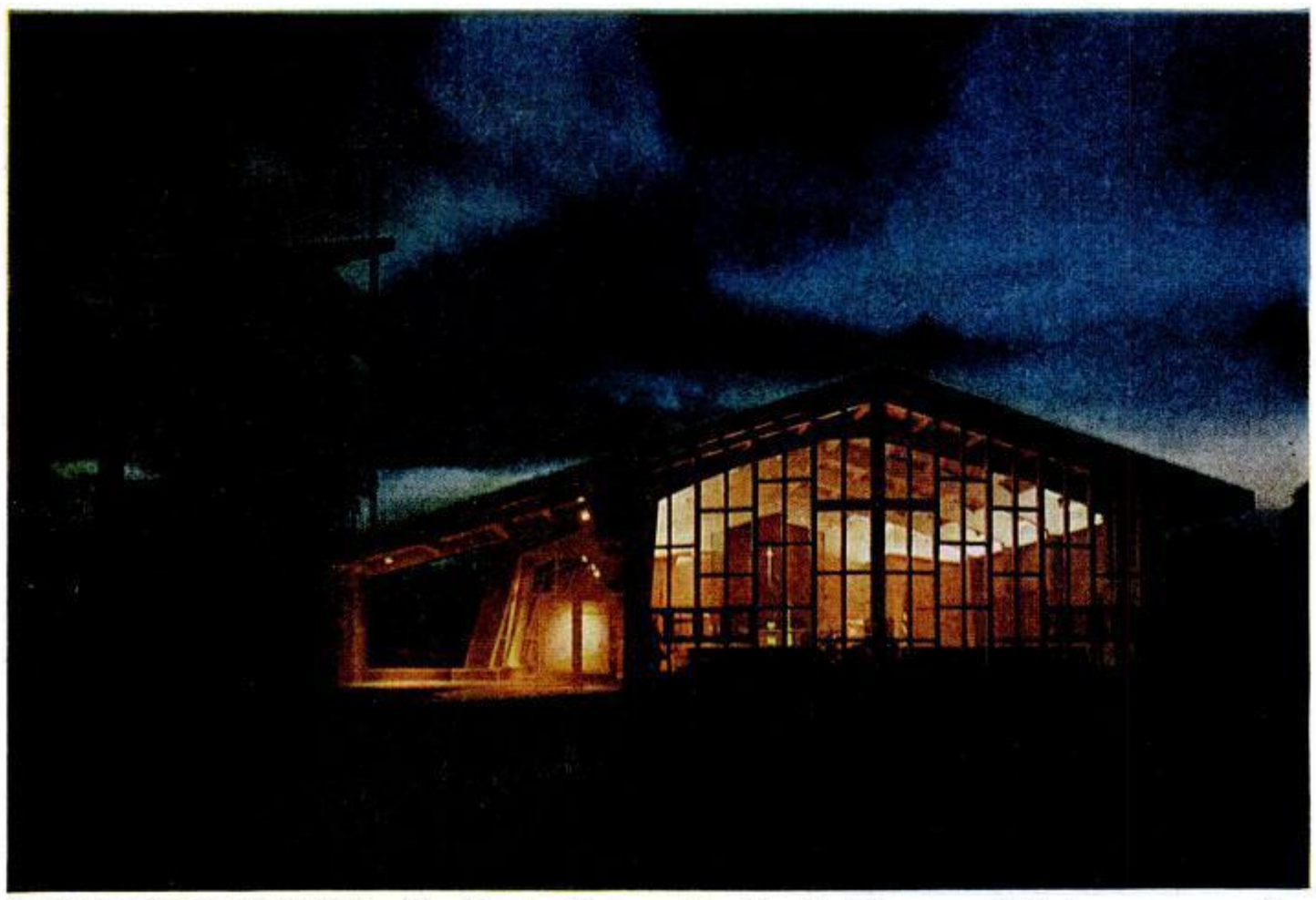
RUSTIC CHURCH of Christ Scientist in Belvedere, Calif. has a triangular, sloping roof, walls of vertical redwood planks that give it a chalet appearance and allow it to blend with Western landscape. Completed in 1952, it seats 100 people, cost $50,000 and was designed by Architect Charles Warren Callister.

CONTINUED

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PLEXIGLAS CROSS hangs above the altar of St. Stephen's Church (*shown at right*). Designed by Sculptress Laura Ziegler, it has pattern formed by pieces of plastic held together by steel strips.



WELCOME TO PASSERS is offered by the First Presbyterian Church at Vero Beach, Fla., designed by Harold Wagoner, which has an open glass wall. At left is the church's triangular bell tower.

PLATE GLASS WALL reveals steep-roofed nave of St. Stephen's Episcopal Church in Columbus, Ohio. Planned by Theodore Brooks and Gilbert Coddington, the church seats 400, cost $350,000.

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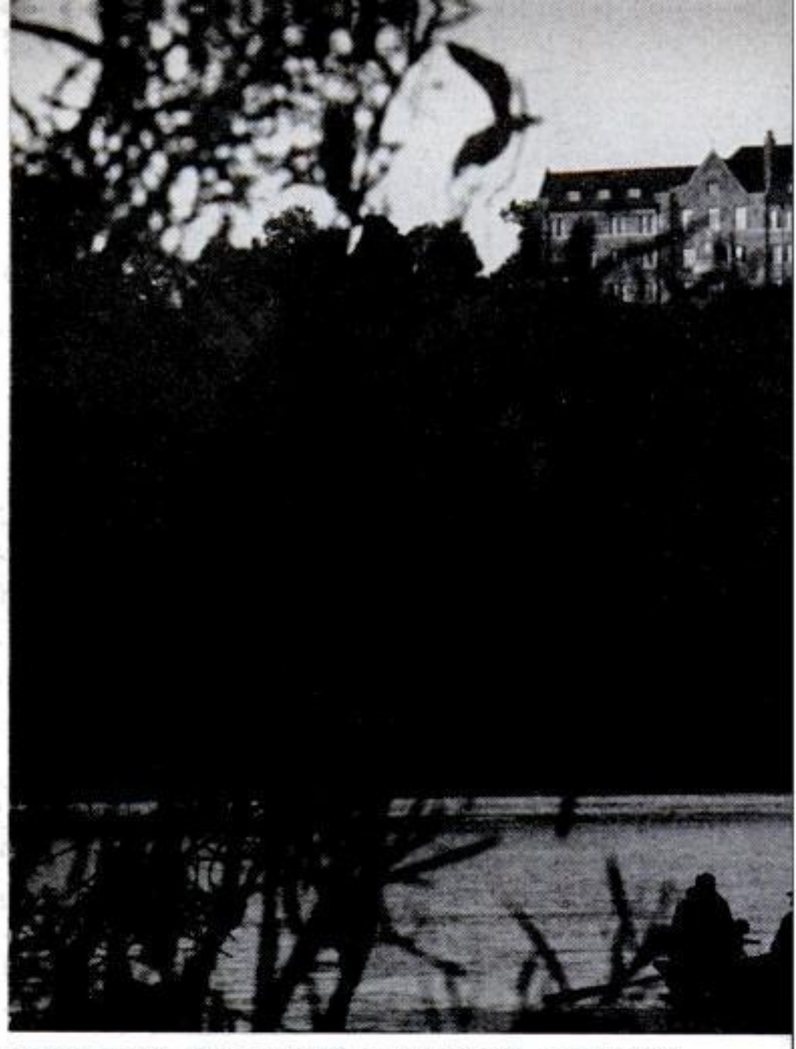
A Cloistered Life of Devotion

Photographed for LIFE by GORDON PARKS

CONTINUED



LEAVING THE CHAPEL, MONKS WEAR THEIR HOODS UP, CUSTOMARY FROM NOVEMBER TO EASTER



THE ABBEY, ITS LIGHTS GLEAMING AT DAWN,

'WALK HIS WAYS UNDER THE GUIDANCE OF

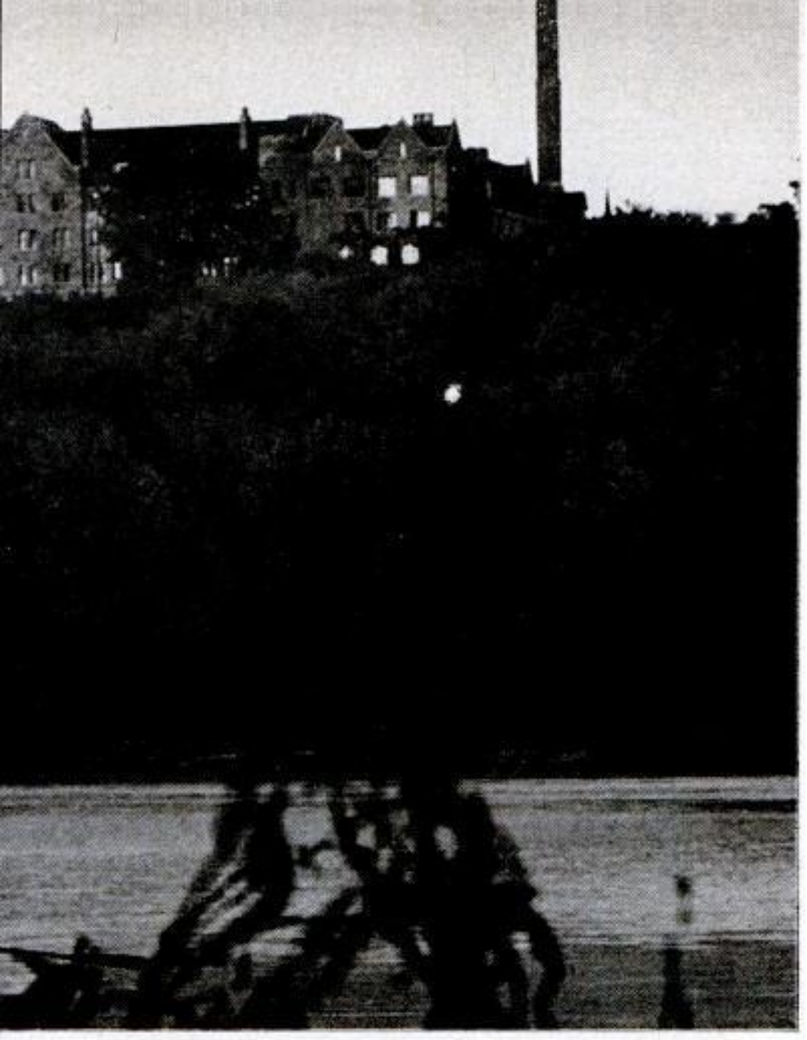
Living in the shadow of a rotting Roman Empire, his religion but a few centuries old, St. Benedict turned his thoughts to how a Christian might best "do battle for Christ the Lord" and "walk His ways under the guidance of the Gospel." His conclusions set down in *The Holy Rule* prescribed a life devoted to prayer, study and labor which has characterized the Benedictine order for 14 centuries. In America, Benedictines followed the frontier, establishing monasteries like St. Benedict's Abbey in Atchison, Kan. (*above*) that have made the American Benedictine congregation to which it belongs the second largest in the world.

Monks enter St. Benedict's as novices, like those shown crossing the abbey lawn on the preceding page. Instructed by priests, they become clerics and are prepared for perpetual vows. Seven times a day the monks meet for prayer, following the Scriptures quoted by St. Benedict: "Seven times a day I have given praise to Thee." After the last prayers (*top, right*) the silence of meditation descends on the monastery until the following morning.

FOLLOWING LUNCH IN THE REFECTORY, MONKS DIP THEIR HANDS IN A FONT OF HOLY WATER. DURING THEIR MEALS ONE MONK READS SCRIPTURE



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STANDS HIGH ON THE MISSOURI RIVER BLUFF



HOLY WATER is sprinkled on praying monks by Father Theodore, the prior, at the day's last service. Then the great silence falls—"Let there be no more permission from that time on for anyone to say anything."

THE GOSPEL'

But though devotion is primary, the abbey is also a self-supporting part of the community. The 172 monks cultivate the land. They staff a college and school and act as the local weather observers, doing their duty in humility and leading their lives in the quiet belief that "the eye hath not seen . . . what things God hath prepared for them that love Him."



THE ABBOT, Cuthbert McDonald, writes in his monastery office. Elected for life by the monks, he rules like a benevolent father and, according to St. Benedict, ". . . is believed to hold the place of Christ in the monastery."

VISITATORS, two abbots chosen by congregation to make rounds of its monasteries, appear with Abbot Cuthbert (*right*) at the altar. They inspect abbey, report to the monks on how well they think it is operating.

WHILE THE OTHER MONKS REMAIN SILENT

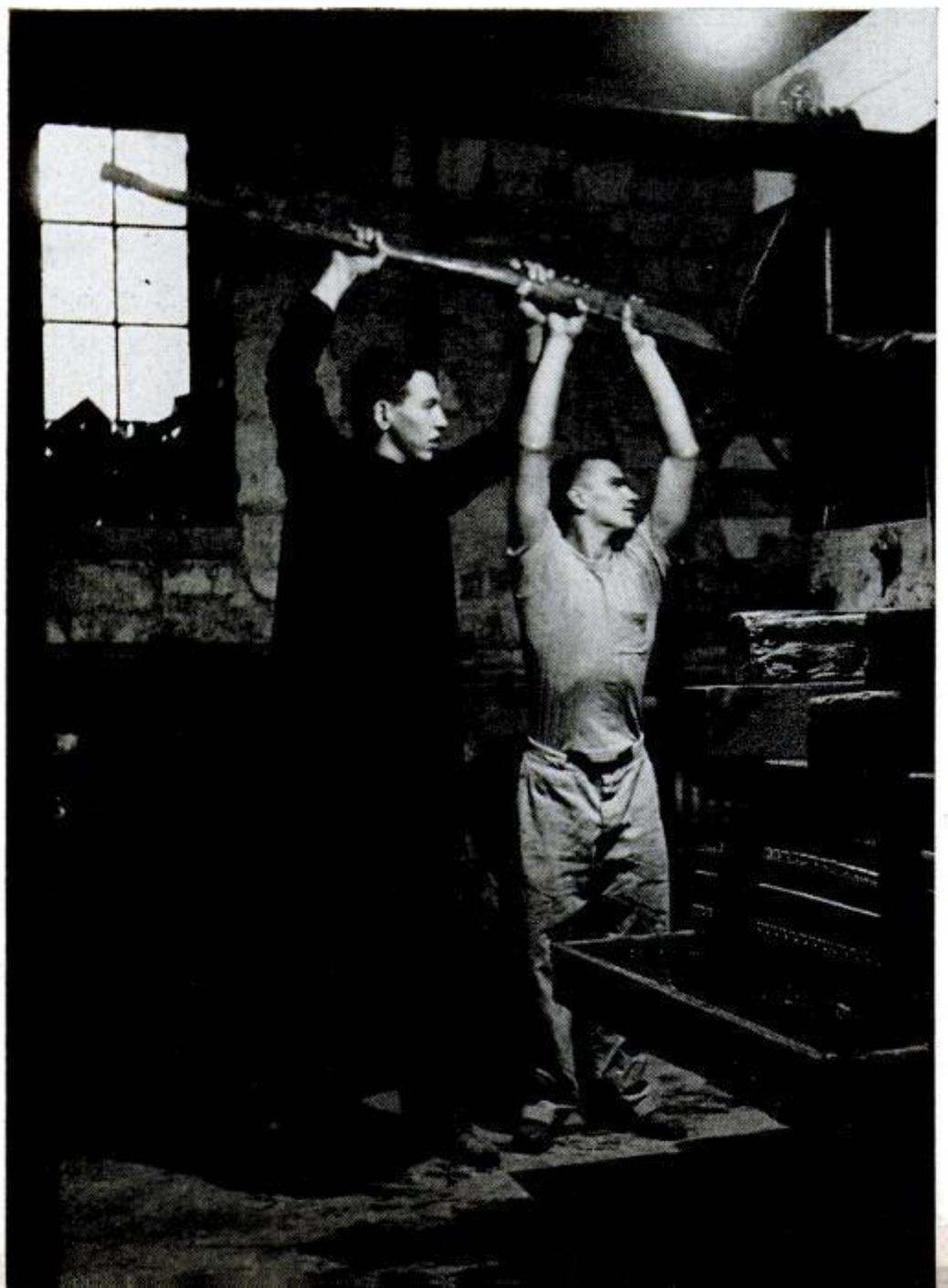




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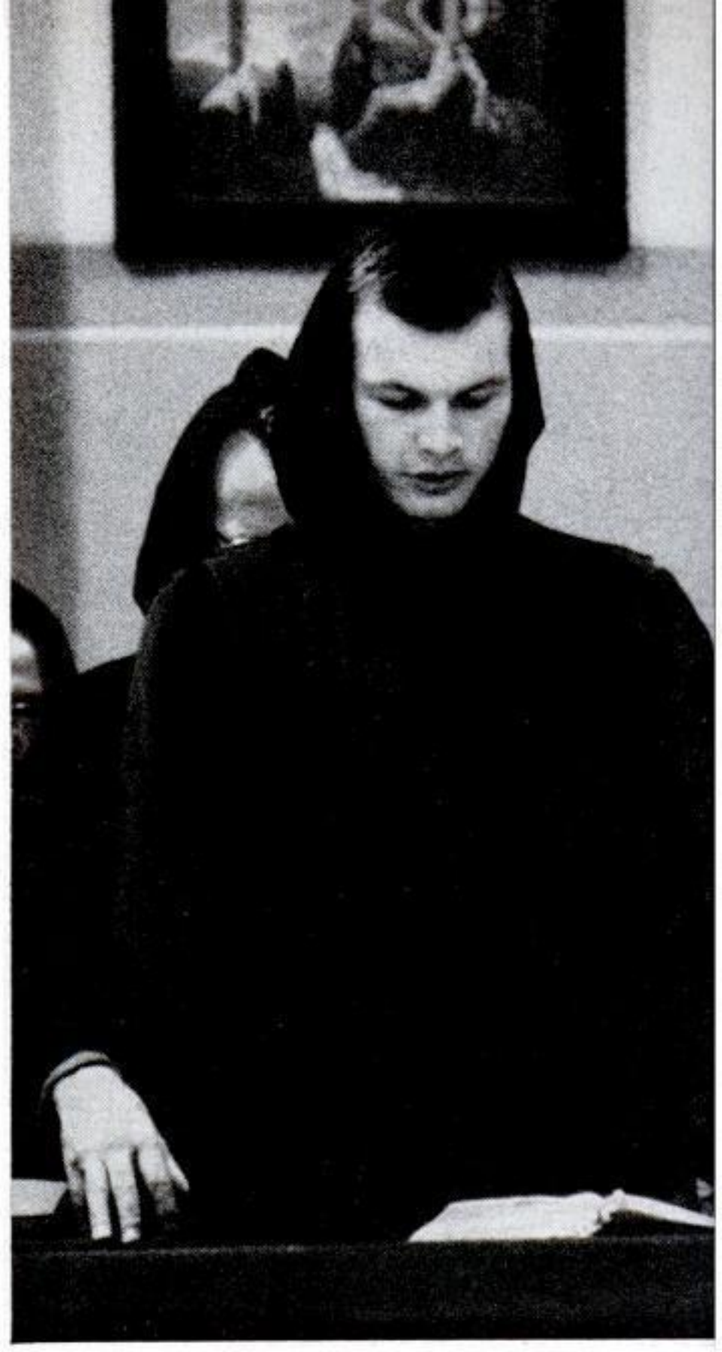
'MONKS IN TRUTH LIVE BY THEIR HANDS'





CLEANING windows of the monastery's sacristy, two young clerics exemplify St. Benedict's ruling that "all be employed in the work" and that "then are they monks in truth, if they live by the work of their hands."

WINE PRESS is operated by two lay brothers who prepare the abbey's wine used for Communion and at some meals. The liqueur, Benedictine, was invented at Fécamp Abbey, in France, where it is still manufactured.





PARISH PRIEST, Father Placidus, leaves the monastery each weekend to conduct Sunday services in the Doniphan parish church (*background*). Here he walks in a field of winter wheat with a parishioner, Louis Huss.

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AT VESPERS, monks stand after singing service in Gregorian chant, which Benedictines have carefully preserved. For them the Mass is "... the greatest pledge of mutual love between members of the monastic family."



ALONE during the great silence. Father Raymond Woydziak kneels by his bed in prayer. Benedictine prayers are brief, for "it is not in many words, but in the purity of heart and tears of compunction that we are heard."



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Having fun is good for you...

Dancing . . . skating . . . fireside dreaming . . . it makes no difference what you enjoy —you need to have fun to relax and get the most out of life.



Feel good so you can enjoy your fun!

Sometimes you don't feel up to fun. And no wonder! After a rough day, you may be sort of all-in, all-over with a headache, upset stomach or a general achy feeling. That's when you should . . .

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WHEN YOU HAVE A COLD . . . the comfort ALKA-SELTZER gives means so much.

GARGLE with ALKA-SELTZER to relieve the irritated throat.

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FEEL BETTER while you're getting better—keep on taking ALKA-SELTZER as directed for relief in colds.



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SUFFERERS IN CHINA

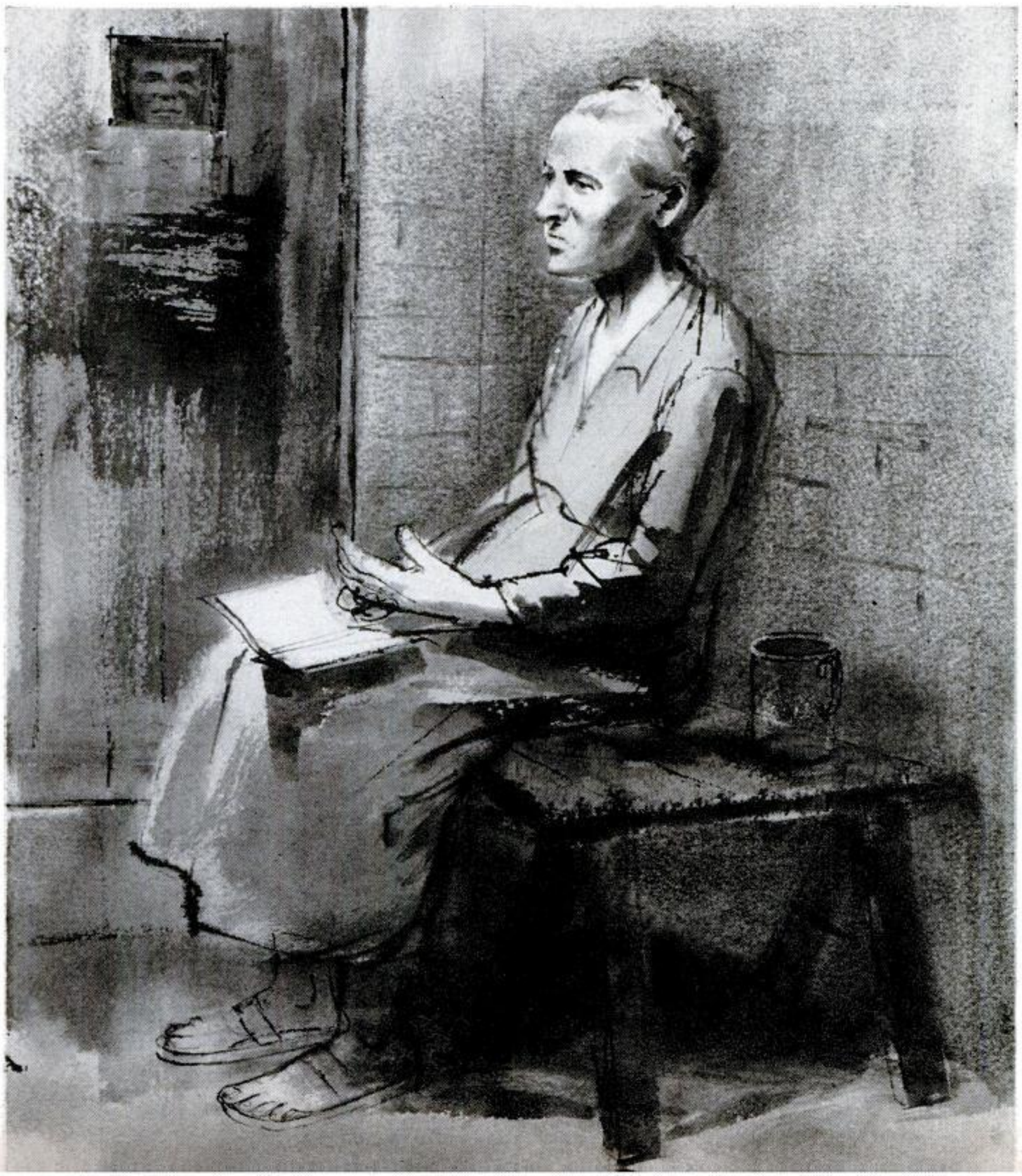
Faith of U.S. missionaries stood up to Red tyranny

The great surge of Christianity into China, where the faithful included Generalissimo and Madame Chiang Kai-shek, has been checked by Red suppression and persecution that rivals that of the Roman Emperor Diocletian. Since 1949 almost all the 9,500 missionaries have been expelled or killed. Here the ordeals of four U.S. missionaries recently freed by Red China are recalled in drawings by Arthur Shilstone and in the words of the sufferers.



'I WAS PRAYING'

"A prisoner of the Reds," Baptist Dr. Levi A. Lovegren of Seattle, Wash. says, "never knows what will happen to him and hardly knows what has happened to him already. For a while they told me to quit praying. Then once when I was praying a guard gave me a terrible scolding (*right*) because I wouldn't pray aloud so he could hear what I was saying. But I wasn't going to make a spectacle of prayer for anybody." After four Christmases in four Chinese jails, Lovegren is spending this Christmas in Jordan with his wife and his missionary son.



'I HEARD THESE WORDS'

"For 28 months I was in solitary confinement," says Sarah Perkins, a Presbyterian of Charleston, S.C., recalling her cell with the Red Chinese guard peering in at her. "But what matters is what God did for me in that cell.

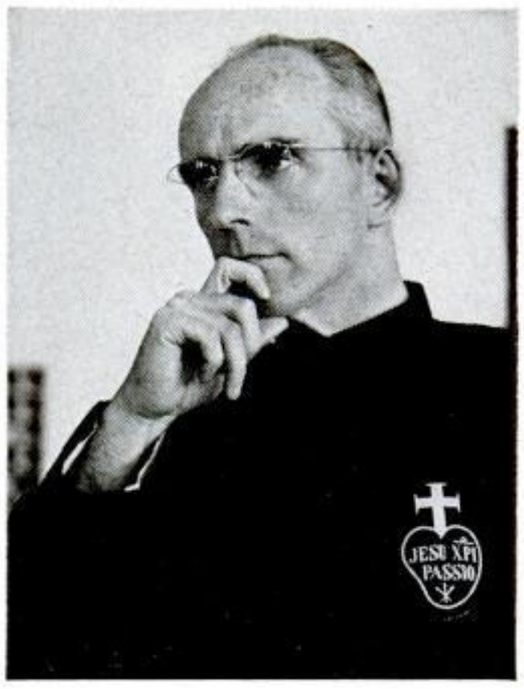
"One day I was telling myself some Bible stories, first in English, then in Chinese. I told myself about Abraham and how God tested him for 25 years before giving him a son, and suddenly I knew that if I met my test God would release me. I heard these words plainly from somewhere outside myself: 'According to your faith, be it unto you.'

"After that many of my prayers were answered. I longed for *A Tale of Two Cities* because of the ending: 'He that believeth in me though he were dead, yet shall he live.' When a guard appeared and handed that book to me one day I said, 'Thank you. I've been praying for it.' He was very surly and went away.

"But to my Chinese captors I can say, with Joseph, 'Ye thought evil against me, but God meant it unto good.' For my good. Those years were a real discipline for me in faith."

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'WHAT A PITY, FATHER'

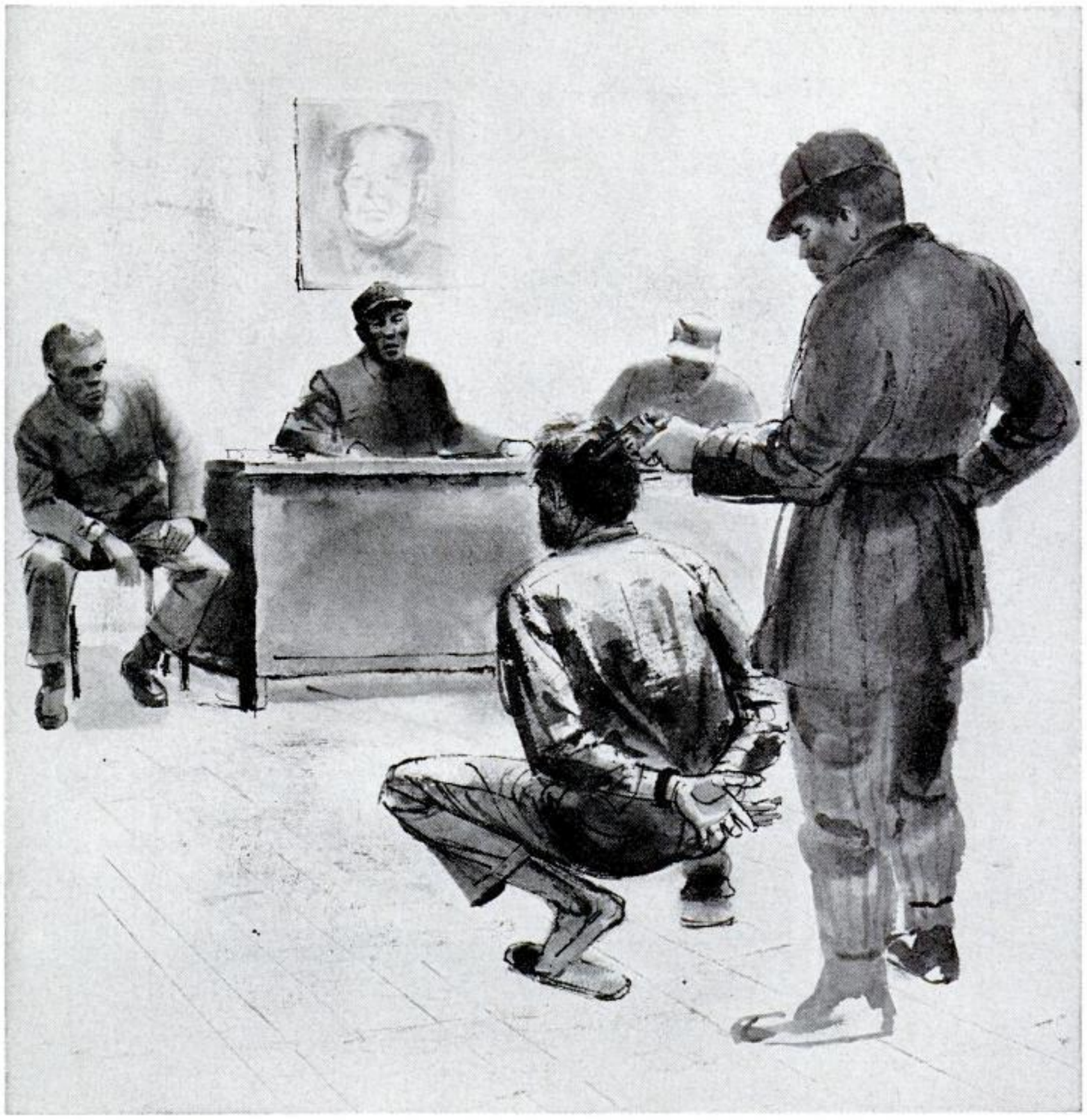
Handcuffed, Catholic Father Justin Garvey of Ridgewood, N.J. was transferred from one Chinese prison to another, exposed to jeering, spitting, stone-throwing crowds all along the way. But in one town a young Chinese girl came close to him and whispered, "What a pity, Father! May the Lord protect you." Then to protect herself the girl quickly took part in the mob's jeering of the priest to whom, for a brief second, she had revealed that, despite all their efforts, the Communists had not undone the long work of Christianity in China.



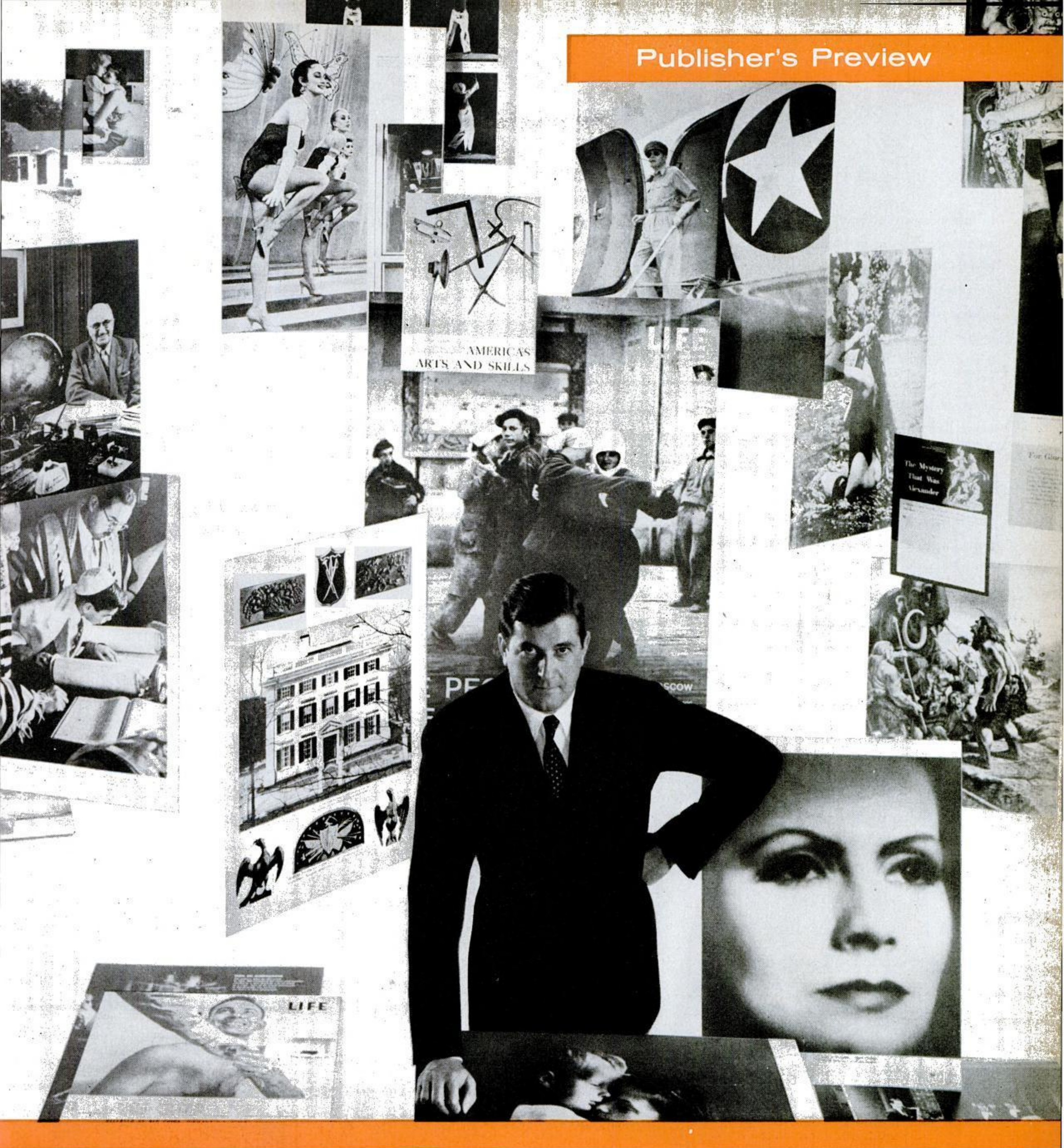


'THIS CURSED THING'

Father Harold Rigney of Techny, Ill. went through a series of court trials. Often he was forced to squat before a judge, with a guard standing at his back to jerk him up by his hair if he slumped. His ordeal included a sham sentence of death, another to 10 years imprisonment, 10 confessions extracted by torture and 11 written retractions when he regained his senses. When first freed, Father Rigney wept at the thought of those still held in China. "I don't weep any longer," he now says, "for we have to be resolved to fight this cursed thing."



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Promises and Performance

A year ago, I guaranteed you that LIFE in 1955 would give "more reading value for your money than any magazine you have ever read." Now, 52 issues later, you have the chance to measure the editors' performance against the publisher's promise. You were promised exciting reading—and the editors delivered **THE GREAT GARBO, THE GOOD SHEPHERD, MACARTHUR'S RENDEZVOUS WITH HISTORY** and **THE TRUMAN MEMOIRS.** We promised you photographic essays—and the editors produced some of their finest; notably Eliot Elisofon's **ROMANTIC SOUTH SEAS,** Cartier-Bresson's **PEOPLE OF RUSSIA,** Leonard McCombe's **GRANDFATHER AND HIS GRANDSON.** We promised 50% more color—and the editors provided an abundance: in the memorable series on **THE WORLD'S GREAT RELIGIONS;** in the glowing folios on **AMERICA'S ARTS AND SKILLS;** in handsome reviews such as **GUYS AND DOLLS** and **ALEXANDER THE GREAT;** in the opening chapters of **THE EPIC OF MAN.**

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Promises and Performance

In many rewarding ways, other than those mentioned on the preceding page, LIFE'S editors have more than made good on my promises. In hundreds of word and picture stories you shared in the lives of people everywhere. You learned, for example, what it is like to be a prisoner of the Chinese Reds; how a Seattle housewife and mother survives her 80-hour week; what secret made Ben Hogan golf's greatest pro; how Army engineers "flood-proofed" the Missouri River; how master moviemaker Cecil B. DeMille created his most colossal movie.

Only a few of these features were mentioned in my announcement last December. And that's the way it will be in 1956. Because every week LIFE will be using vast news-gathering facilities and its super-speed printing presses to let you eyewitness great news events all over the world. This fast news coverage which makes LIFE so timely also makes LIFE unpredictable. No one can tell you now what big news-picture stories will crowd LIFE's pages in the year ahead. But 1956 will be a year when America elects a president and I can predict this—you won't want to miss an issue of LIFE during the hectic campaigning, the raucous conventions, the decisive weeks of stumping and strategy.

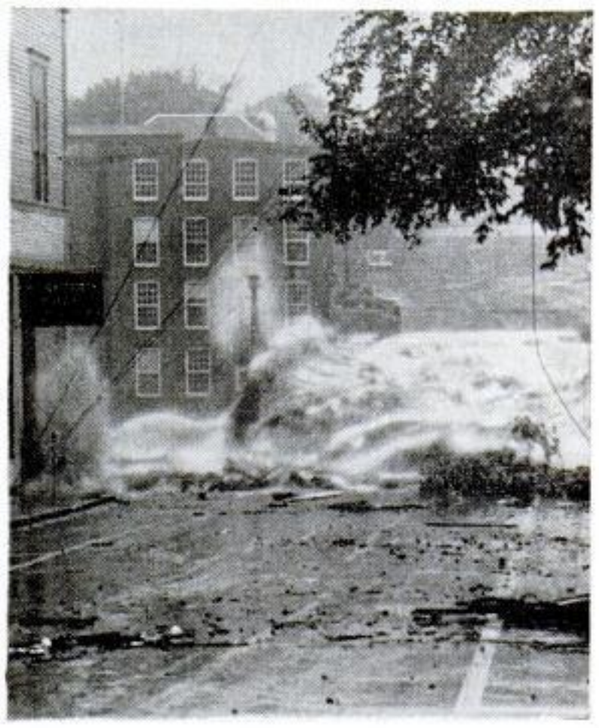
A Look to the Future

There are of course many stories that can be previewed here. And as you glance over this sampling of future features you may come to this conclusion: you can get what you want out of LIFE—discovery, adventure and pageant; history as it is being made and as it is being written; great art and great beauty and everyday living here in America and abroad. And you can be sure of this in the year ahead—the editors, as usual, will give you far more than I promise.

Andrew Heiskell

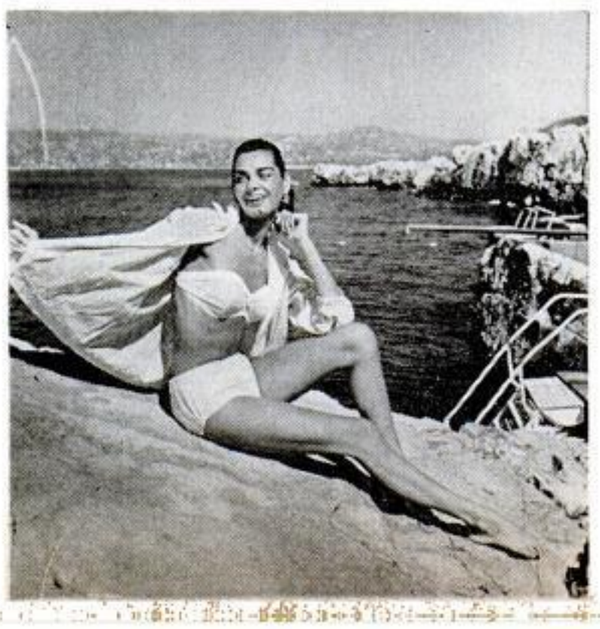
THE RECORD

News is covered in LIFE as it is nowhere else. For many of the great events of the world which make headlines do not make sense—until they are seen and understood in the clear record of fine photographs. The meeting at Geneva, the floods in New England, Eisenhower's illness, the Woodward case captured the interest of all Americans. And LIFE captured their essence in picture stories so real and vivid you felt you were an eyewitness. Newspictures are LIFE's hallmark and telling a news story in pictures is LIFE's special purpose. For the big news of 1956 look to LIFE's big pictures.



LIVING

All of LIFE is life and living; that's why you find such an endless variety of picture subjects in LIFE. Look for these: Riviera Fashions, Summer Picnics, A Land Grant College, Your Boy and the Army, Teen-Age Allowances, How to Give a Party, How Russia Educates its Scientists, plus a special series on why we behave as we do that will show you how the findings and theories of modern psychology penetrate into every phase of our daily lives.





SPORT

The Olympic Games at Melbourne and Cortina will make the big sport news in 1956. And in LIFE you'll have a front row seat. But all through the year you can see and share the tension and excitement of the world of sport in LIFE's action-packed pictures. Coming: Salt Water Game Fish, The Trotting Races, Shoulder Weapons for Sportsmen, A Jockey's Dangerous Job, High School Football Coach, Saul Steinberg Looks at Racing, Great American Athletes.



HISTORY

Again in 1956 LIFE will continue to bring you history from a primary source—the personal commentary on historic events by men who helped make history. Coming soon are Volume Two of The Truman Memoirs, Winston Churchill's History of the English-speaking Peoples, The Personal Letters of Benjamin Franklin. In a somewhat different vein will be the continuing series on America's Arts and Skills and a new literary and graphic discovery—the uninhibited pictorial diary of a young adventurer in the Mexican War, illustrated by his own water colors.

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ADVENTURE

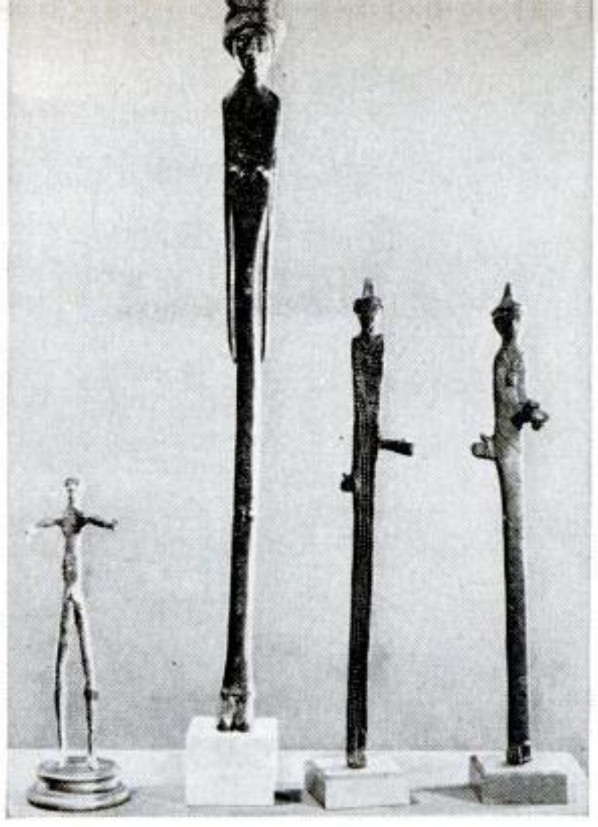
Thrills for all the family in LIFE in the year ahead; like a tiger hunt in Assam, game fishing off Peru, an assault against an Alpine mountain peak, a transatlantic trip on a replica of the tiny Mayflower, a trek down a great jungle river. These are the kind of stories LIFE has in process or scheduled for early shooting. Already LIFE's Fritz Goro is with Admiral Byrd's expedition in the Antarctic and plans are being made to photograph an expedition into Dutch New Guinea, the least known tropical region in the world.



PEOPLE

Next to yourself, what subject interests you most? People? You'll meet them in LIFE, lots of them. Hollywood's First Citizens, The Austere Life of a Scientist, Portrait of a Young Painter, 80 Years of Konrad Adenauer, A Federal Judge On and Off the Bench, The Overseas Chinese, Holiday at Blackpool—Britain's greatest Seaside Resort—plus all the heroes and bullies, statesmen and prelates, Broadway beauties, farmers and freebooters who make news in the exciting weeks ahead.





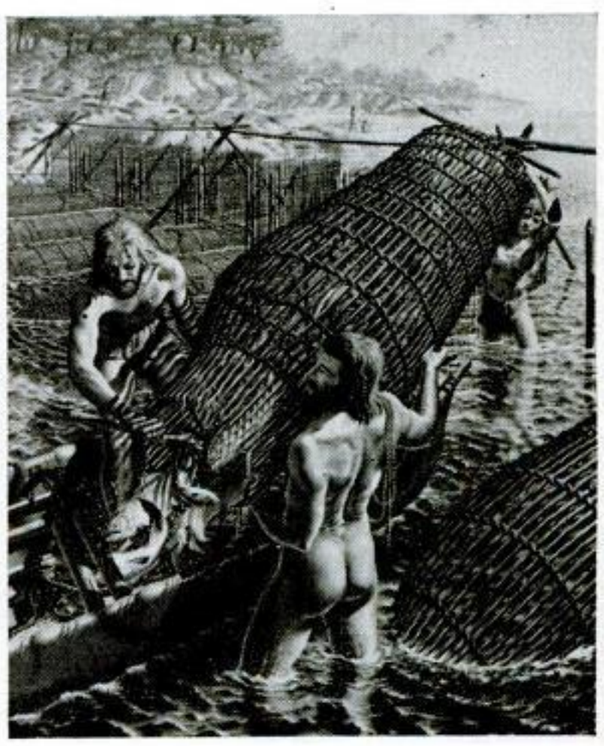
DISCOVERY

As man discovers, LIFE cameras watch, to bring you stories like The Physiology of the Brain—with new hope for the mentally ill, Mars in Color, The Mystery of the Virus, Photosynthesis: How Plants Turn Sunlight into Food, Unknown Grand Canyon. You'll share discovery too as archeologists unearth centuries old art treasures in Etruscan caves and as skin divers find Spanish gold in Bermuda waters.



PAGEANT

Week by week you'll find picture portfolios in LIFE which will reflect your own enjoyment of spectacle and love of beauty. Subject matter of these stories will vary widely but all will have this in common—extraordinary photographic grace. Scheduled are Visit to Venice with famous Photographer Ernst Hass, Springtime in Japan, The Tyrol, a color review of "Richard III", Great American Roadside Inns, The Migration of Birds, Spring Flowers.



REVELATION

The Epic of Man, which began in 1955, will continue to document, in brilliant text and wonderfully imaginative paintings, the story of Man. Seven chapters of at least 14 pages each are scheduled in this series that rivals in imagery and information its famous predecessor, The World We Live In. And turning from the past to the present, LIFE will examine the Air Age in a *special single subject issue.* In vivid photographs and futuristic drawings, LIFE will survey the age of flight we now live in and the fast approaching age of jet travel for everyone. Then in a series of photographic essays LIFE will tackle The U. S. Economy—and analyze the facts of America's economy that determine how much you earn, how well you eat, what future you can expect, how and when you will retire.

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If you drive one of these cars . . . BUICK, CADILLAC, CHEVROLET, CHRYSLER, DODGE, FORD, HUDSON, MERCURY, NASH, OLDSMOBILE, PLYMOUTH, PONTIAC, STUDEBAKER, ***here's a sure-fire way to get all the horsepower and performance you paid for!***

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Why settle for claims when it's *results* you want from spark plugs! Claims didn't count at Darlington when all stock cars in the classic Southern "500"—*cars exactly like yours*—were tuned to razor-sharp perfection by the nation's best mechanics.

Only *results* pay off—so full-firing, 5-rib Champions were installed in every car which did not already have them for extra horsepower and performance.

Give *your* car a chance to show what it can do. You're paying for top performance. Get it with Champions!

CHAMPION SPARK PLUG COMPANY, TOLEDO 1, OHIO

Any car is better with 5-rib Champion Spark Plugs!

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THE BUSY LIFE OF A MINISTER



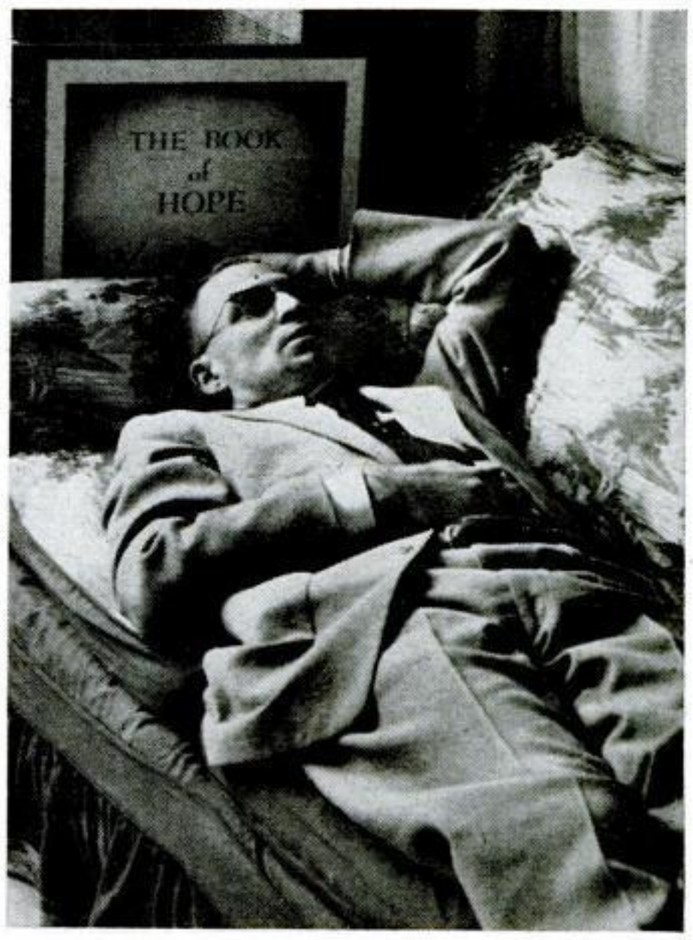
IN THE SACRISTY ON SUNDAY, PASTOR SWANTZ DONS HIS SURPLICE BEFORE GOING OUT TO THE WAITING CONGREGATION TO START THE SERVICE

Sunday is no day of rest for Pastor Swantz —and neither is any other day in the week

Every Sunday morning, as he prepares to go face his people in the Faith Lutheran Church in Great Falls, Mont., the Rev. Lowell Swantz prays for divine help in his efforts to kindle the fires of faith in his congregation. This is, as it is with thousands of other pastors, a solemn moment in his weekly spiritual work. But the Rev. Mr. Swantz is amused by the notion that ministers are men who work mostly on Sundays. His traditional duties—Sunday services, baptism, marriage, visiting the sick and burying the dead—are only the small beginnings of his weekly work.

Especially since the great postwar return to the churches—the answer to every minister's prayers—the pastor has become a distracted, hard-pressed man. Mr. Swantz, a 35-year-old graduate of Luther College in Decorah, Iowa, was called from his first ministry in Clarkston, Wash. to Great Falls in 1952. His mission was to establish a new parish to take the strain off an older one which was bursting at the seams. He started in a school gym with 68 parishioners. Now, four years later, he has 325 parishioners and a $40,000 church.

Mr. Swantz makes parish visits and counsels the troubled. He attends meetings, plans activity programs for church clubs. He trains Sunday school teachers and teaches class himself; shovels snow from church walks, makes puppets for church shows. He rarely has a free evening to spend with his wife and three children. "God is my refuge and my strength," he says, "but sometimes I grow a bit weak."



MOMENT OF REST on couch comes between day of home visits and evening with Cub Scouts.

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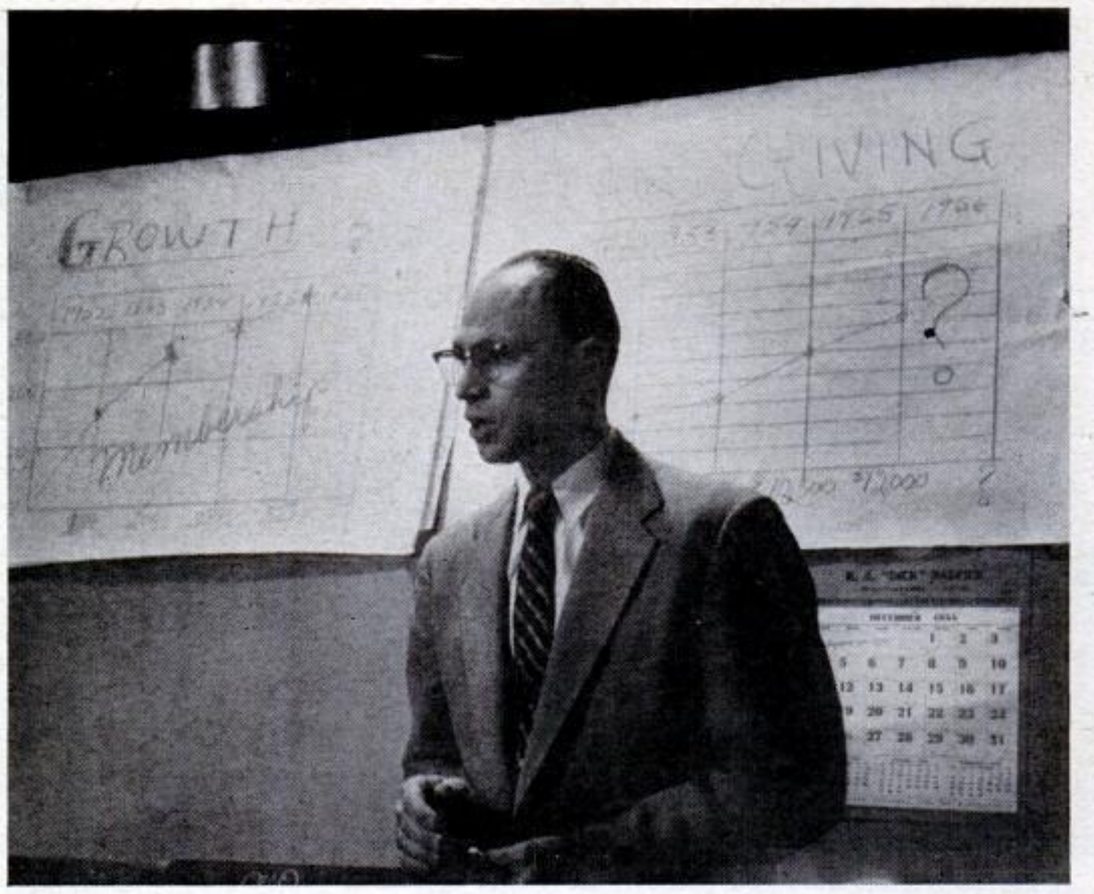
IN SERVICE OF THE LORD HE DOES MANY JOBS AND



STRIDING THROUGH SNOWSTORM, pastor performs a family mercy mission, taking his 6-year-old daughter to dentist to have sore tooth pulled.



PRAYING WITH CITY COUNCIL, Pastor Swantz opens a meeting. He rushed away immediately to prepare for his Sunday school teachers' meeting.



REPORTING TO BOARD, the pastor says church membership is still climbing and the fund drive flourishing, as shown by his carefully prepared graphs.



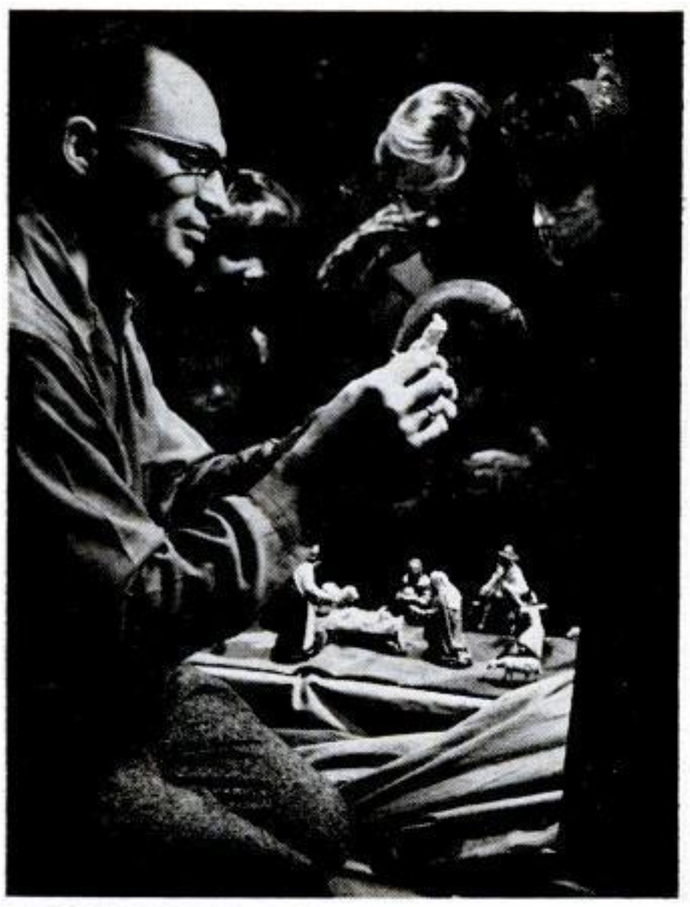
TEACHING SUNDAY SCHOOL, Swantz explains Bible as "God's word." He had explained Jesus' "swaddling clothes" by wrapping up doll on table.

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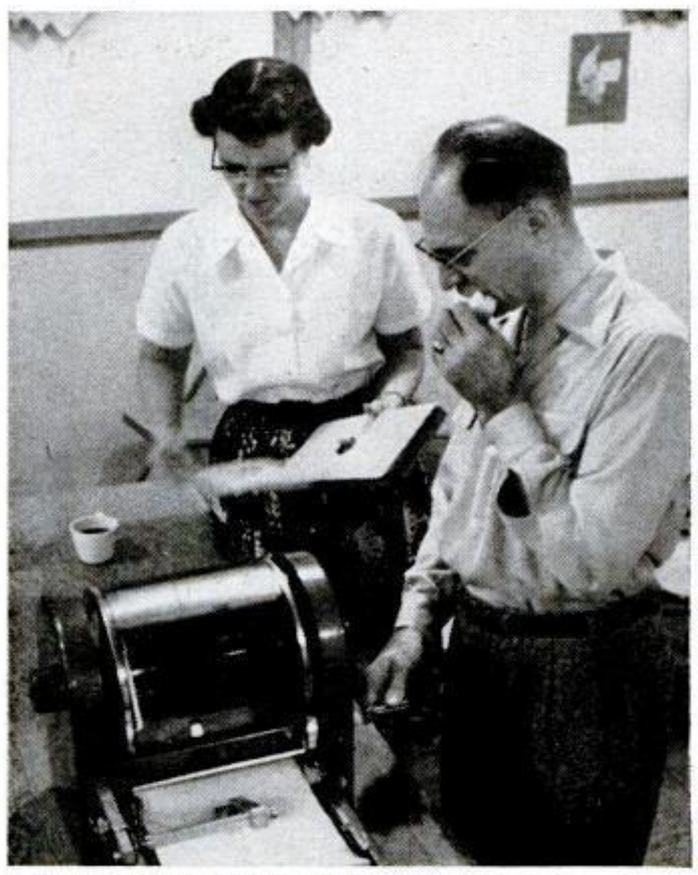
STAYS UP LATE



PAINTING SIGN advertising Sunday school by mail, Swantz works at night in church basement.



DRESSING WINDOW, pastor arranges Christmas manger while children watch from outside.



MIMEOGRAPHING BULLETIN of church activities, pastor gets help from his wife Gertrude.



WORKING PAST MIDNIGHT, Pastor Swantz sits in his study under the lighted cross atop the church. Now, with the day's tasks done, he finds time to prepare the sermon for following Sunday.

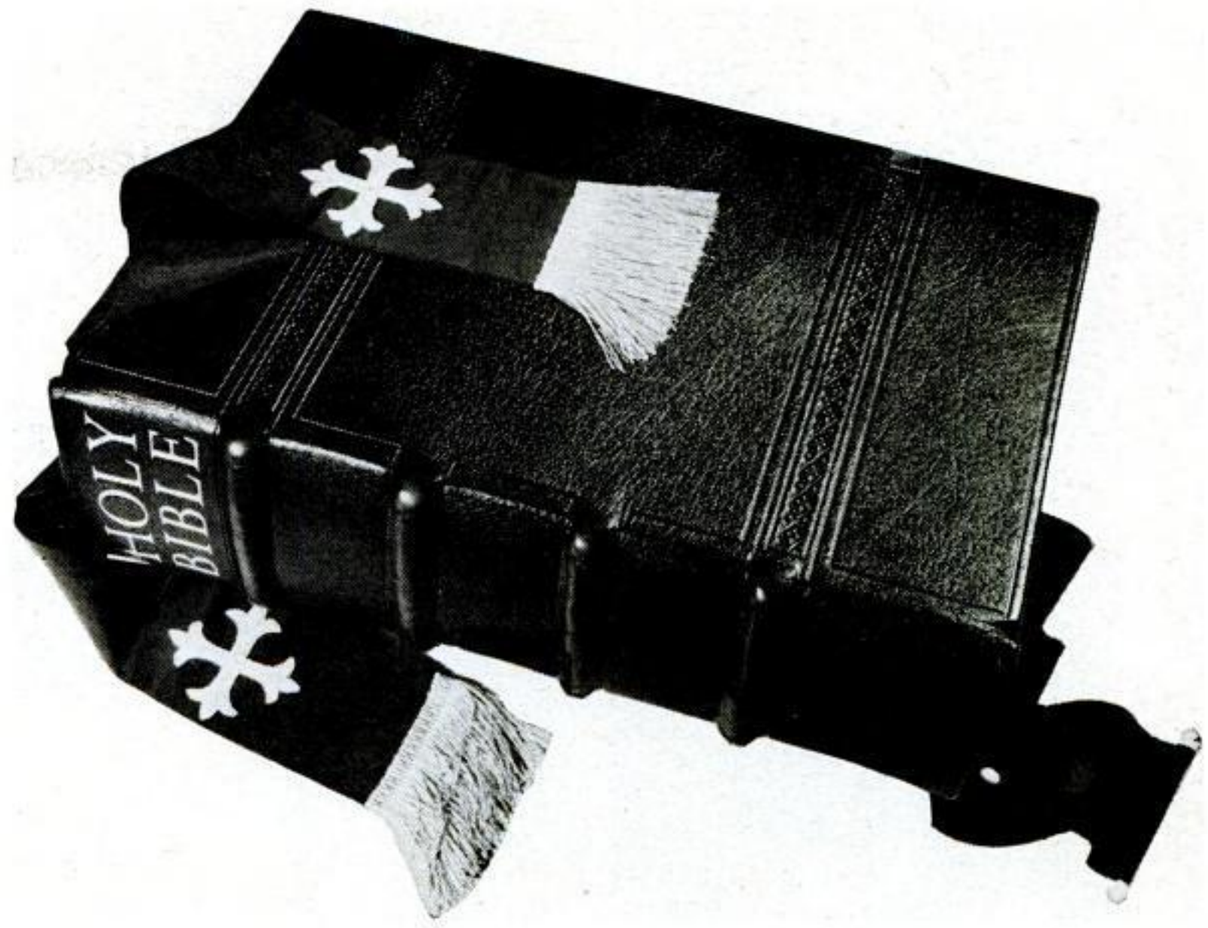
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OLDEST GOSPEL TEXT in scholars' possession is papyrus fragment from St. John's Gospel (Chapter 18, Verses 31–33), which probably dates from early Second Century. Written in Greek, it was found in the early part of this century in middle Egypt. This section of the Gospel describes arraignment of Jesus before Pontius Pilate. The two fragments on this page are enlarged 2½ times their actual size.

OLDEST HEBREW TEXT discovered so far is on leather fragments of a scroll which was dug from the dirt floor of a Dead Sea cave in 1952. The fragment shown here, dating probably to 225–200 B.C., was pieced together from three smaller bits. The text is from First Book of Samuel (Chapter 23, Verses 9–16) which tells of King Saul's plot against David and of David's flight into the wilderness of Ziph.

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GREATEST BOOK



The Bible, fount of the Christian faith, still engrosses world's religious scholars

However much they may argue over it, the Bible is for all Christians the most sacred of all books, the source of truth, the revelation of God's word to men. No other book has been so lovingly reproduced over and over again, from the earliest handwritten leather and papyrus manuscripts to 20th Century printed masterpieces like the book at the right above. Designed by Typographer Bruce Rogers of Lafayette, Ind., this is considered one of the most beautiful Bibles in America.

Yet, precisely because it is held so sacred, the Bible has been the subject of unending controversy. The controversy has been fed by differences over whether the Bible should be interpreted privately or by ecclesiastical authorities, by discrepancies within the Bible itself, by the manner in which the Bible has been handed down through the ages.

The Bible was written over a span of about 1,400 years (1,300 B.C.–100 A.D.) by many authors, few of whom have been positively identified. There are no first editions known to scholars, no original manuscripts in the authors' handwriting. All that exists is copies of copies of the originals and translations into which errors have inevitably crept. Until recently scholars depended on Hebrew manuscripts of the Old Testament dating from the 10th and 11th Centuries A.D. The earliest complete New Testament manuscripts date from the Fourth Century A.D. and were set down long after events they described had taken place.

But recent biblical research, archaeological discoveries and an intense study of ancient languages are helping to reconstruct the original manuscripts much more precisely. Much new knowledge is coming to light through the microfilming of 2,700 ancient manuscripts in relatively inaccessible Holy Land libraries, by far the largest bloc of research material ever presented at one time to the world of scholarship.

More important are the new studies by an international team of eight scholars, including two Americans, on the ancient scrolls and fragments of scrolls found since 1947 in the now famous Dead Sea caves. The most sensational archaeological find of modern times, the scrolls provide scholars for the first time with pre-Christian fragments from every book in the Hebrew Bible (excepting the Book of Esther), many dating as early as the Second Century B.C. Although study of the scrolls will take many decades, much new light has already been shed on the life, thought, language and idioms of the world into which Jesus was born.



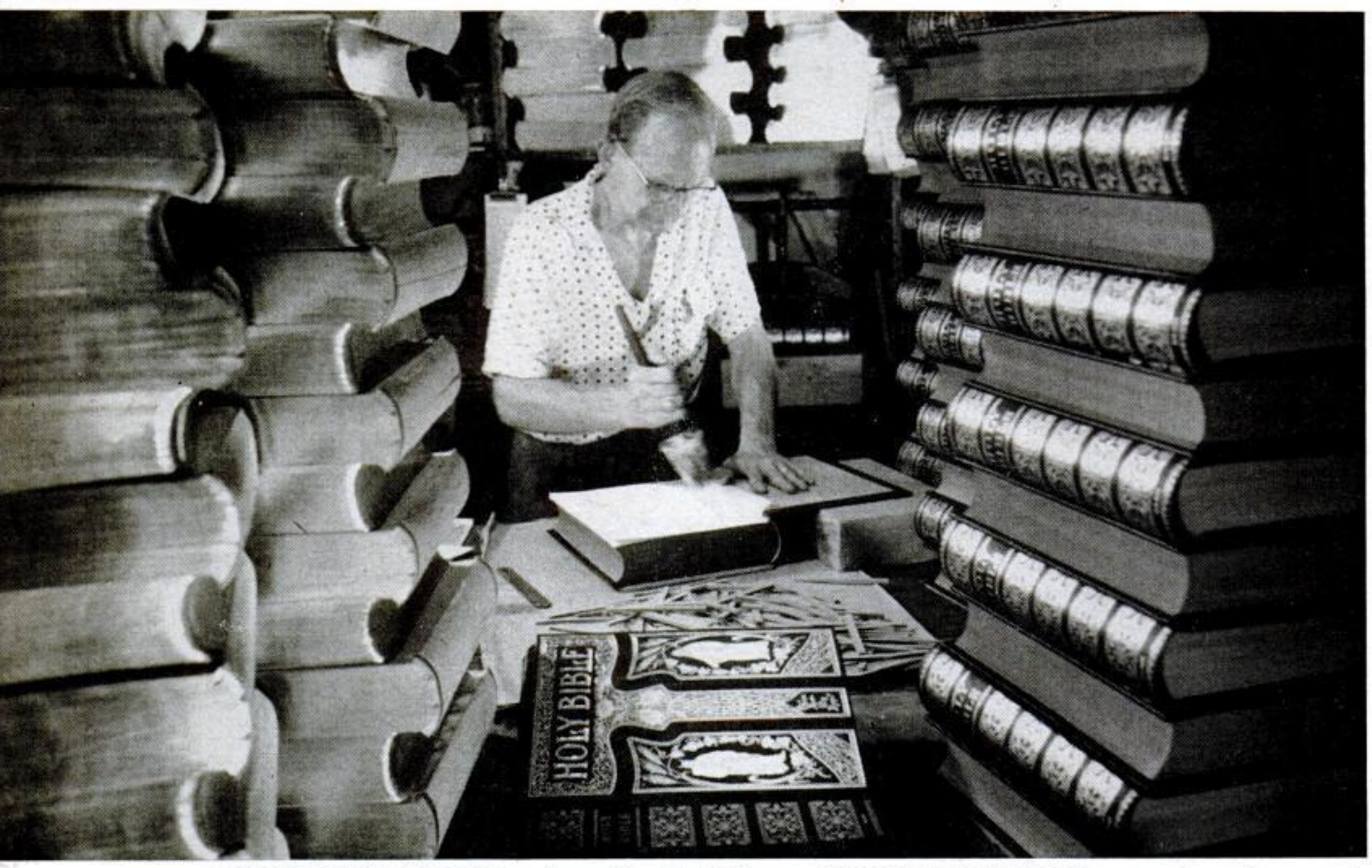
AMERICAN SCHOLAR, Msgr. Patrick Skehan of Catholic University, uses tweezers to pick up one of Dead Sea scroll fragments from under glass plates at museum in Old Jerusalem. The Protestant American on the Dead Sea committee is Dr. Frank M. Cross Jr. of Chicago's McCormick Theological Seminary.

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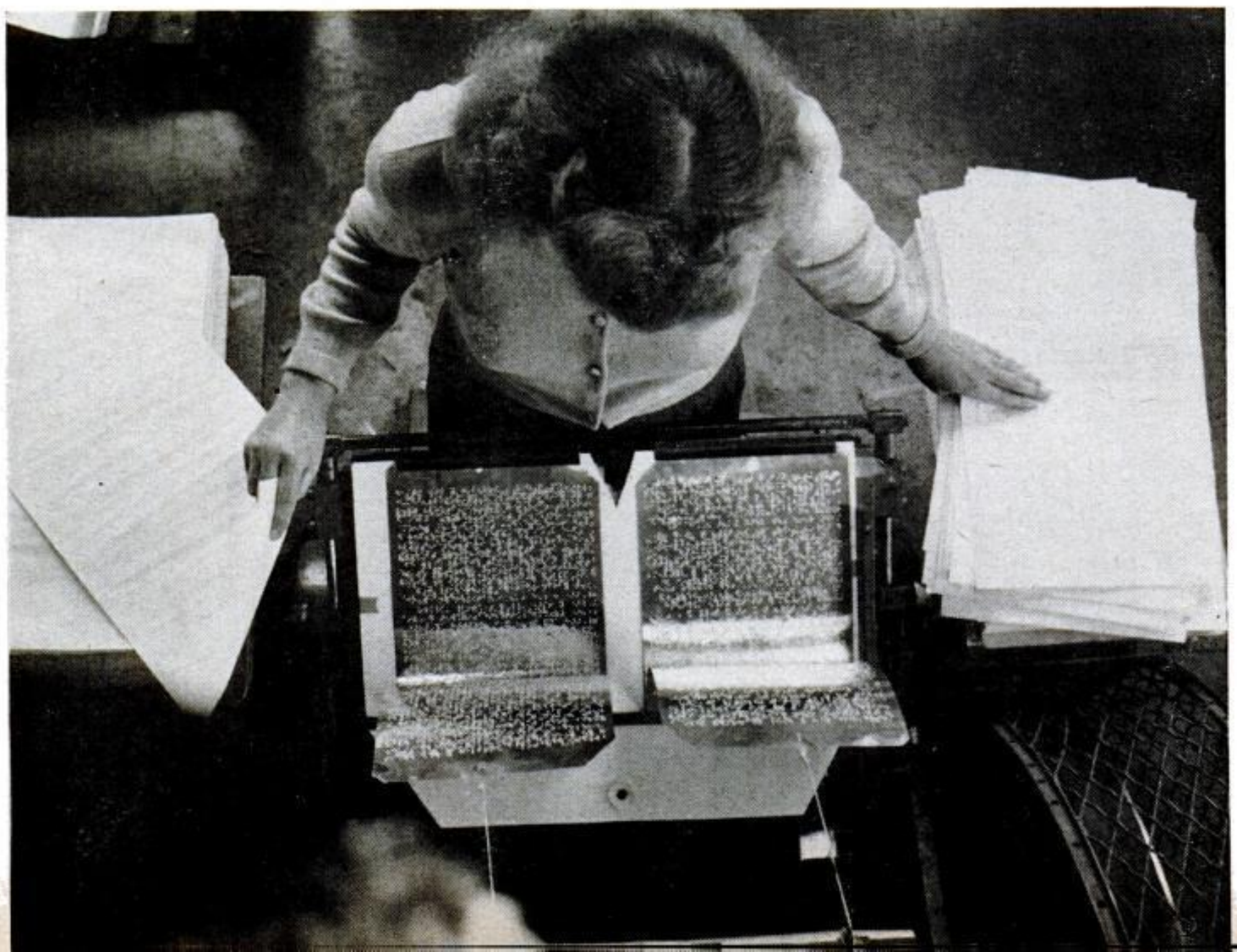


BIBLE SOCIETY PRESIDENT, Daniel Burke, stands in board of managers room in New York beside portraits of past presidents. A Wall Street lawyer, he works for society on volunteer basis.



COMMERCIAL BIBLES are bound by the Holman Company, publisher of Scriptures since 1872.

BIBLE IN BRAILLE is stamped out in press. It costs $60 to make, but Bible society charges $5.



BEST SELLER IN ITS MANY FORMS

The chart at right illustrates the most famous Greek, Latin and English translations of the Bible. The long panels list some of the basic texts, written in Hebrew and Greek, which were available at the time of each translation. Radiating lines indicate whether the translation was based on these sources, on a previous translation, or both.

The earliest Old Testament translation was the Septuagint, or "Version of the Seventy." Its name derives from the 72 Jewish scholars who did their work in Egypt while that country was under Greek influence.

The first rendering of the entire Bible into Latin was St. Jerome's Vulgate, a name derived from *vulgatus*, meaning for common use. The famous scholar—who by legend pulled a thorn from the paw of a lion, which stayed on to guard him—worked about 22 years on his translation. It was the only authoritative Bible in western Europe for a thousand years but was seldom read by the common people.

John Wycliffe was among the first of many Englishmen to incur the Church's wrath for producing unauthorized translations of the Scriptures, as well as for heretical writings. Forty-four years after his death his bones were dug up and burned. William Tyndale, another English translator persecuted by the Church, fled to the Low Countries where he was strangled to death and his body burned. After breaking with the Pope, Henry VIII authorized the translation of the Great Bible which was put into the churches on a chain so it could not be taken away.

Two famous translations were produced by English exiles. The Geneva or Breeches Bible was a Puritan version which rendered Genesis 3:7, ". . . they sewed fig leaves together and made themselves breeches." The Douay Bible was translated in the cities of Douai and Rheims, France by Catholics fleeing from Queen Elizabeth. It has been the favorite of English-speaking Catholics ever since.

The most popular Protestant version by far has been the King James Version, whose grand style has influenced all English prose. An odd King James edition is the "Wicked Bible" of 1631, which misquoted the Seventh Commandment as "Thou shalt commit adultery."

Two recent translations, however, could supplant both the Douay and King James versions in popularity. The American Revised Standard Version has sold four million copies in the U.S. and Canada since 1952. The first book of the Catholic Confraternity Bible was published the same year, with others still in preparation. The latest scientific techniques were used in studying the most ancient manuscripts to produce both these versions.

Their production also indicates the tremendous reawakened interest in the Bible. Last year the American Bible Society, whose president is at top left, distributed 15 million Bibles or parts of the Scriptures in 64 countries. The society has published the Bible or portions of it in 209 languages and dialects. Though commercial firms keep their figures secret—Bible selling is one of the most competitive businesses in the U.S.—it is estimated that total sales last year were more than six million, making it far and away the biggest best-seller.

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The genealogy of the Bible:
earliest Hebrew to latest American versions

OLD TESTAMENT BASIC SOURCES

First Hebrew texts set down on papyrus and leather scrolls between 1300-165 B.C.

Texts edited into present-day form by Jewish scholars called Massoretes, 7th-9th centuries A.D.

First printed Hebrew text, 1488 A.D.

Dead Sea Scrolls, oldest available texts, some dating to 200 B.C., discovered 1947 and since

NEW TESTAMENT BASIC SOURCES

First texts written in Greek on papyrus between 50-100 A.D.

Earliest complete texts on parchment, around 350 A.D.

First printed Greek text edited by Erasmus, 1516

Codex Sinaiticus, oldest complete text dating to about 350 A.D. found on Mt. Sinai, 1859

Papyrus fragments, dating to Second Century, discovered 1930 and since



SEPTUAGINT, 250-50 B.C.
First translation from Hebrew to Greek





ST. JEROME'S VULGATE ABOUT 400 A.D.
Latin translation, Catholic standard





WYCLIFFE'S BIBLE ABOUT 1382 A.D.
First English translation





GUTENBERG, ABOUT 1455
First printed Bible, used Vulgate text



TYNDALE, 1525-30
First printed English translation from basic sources



GREAT BIBLE, 1539
First English translation authorized by Church



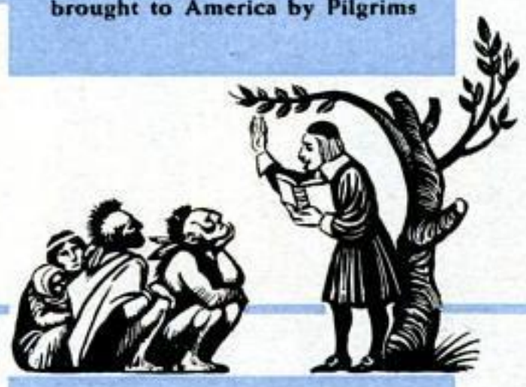
GENEVA BIBLE, 1560
Published by English exiles, brought to America by Pilgrims



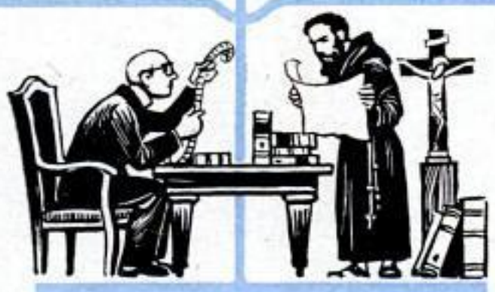
DOUAY, 1582-1610
English translation for Catholics brought to America by Lord Calvert



KING JAMES, 1611
Translated by 47 scholars, most famous English Bible



ALGONQUIN BIBLE, 1663
Translated for Indians, first Bible printed in America



CONFRATERNITY, 1952-
First U. S. Catholic version entirely from basic sources

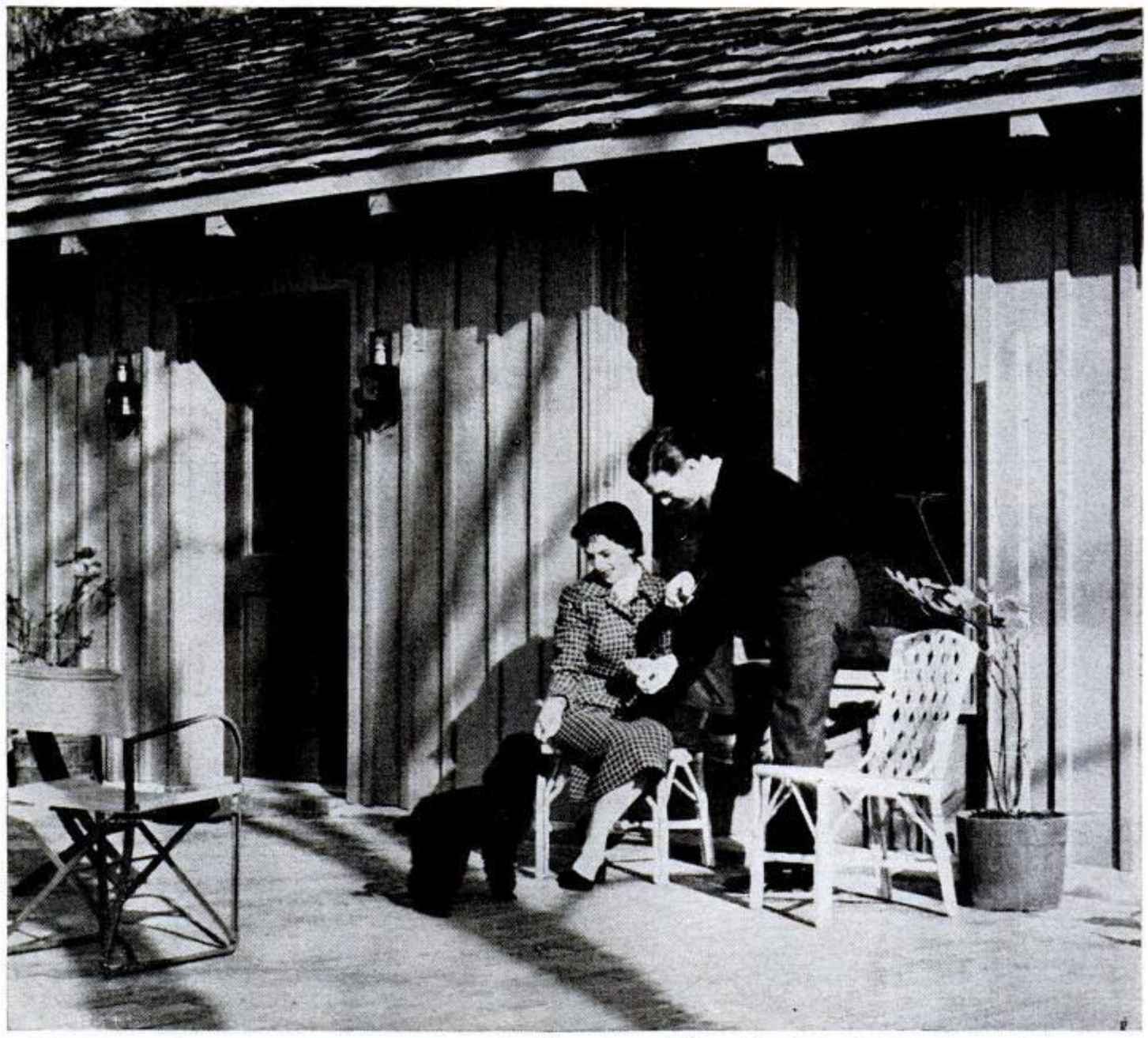


REVISED STANDARD VERSION, 1952
Newest U. S. Protestant Bible

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THEY CAN HAVE A NEW KIND OF SECURITY WITH EQUITABLE'S LIVING



A BEAUTIFUL WEDDING just begins the story of this happy marriage. The family Mary and Ed planned to raise had to be protected. The Man from Equitable suggested Family Income protection. They bought this plan to protect themselves most when expenses of bringing up their children were greatest.

WHEN THEY BUILT THEIR HOME, the Man from Equitable helped. His Assured Home Ownership Plan provided a mortgage at low interest rates plus insurance protection. If Ed dies, the mortgage is paid off, the house is free and clear, and the family gets back all payments made toward reducing the mortgage. If Ed lives, the mortgage is retired by easy monthly payments and he has an insurance policy with considerable cash value.



IN HIS BUSINESS, TOO, Ed has security – arranged by the Man from Equitable. If Ed or any of his partners should die, their families are guaranteed their rightful share of the business – in cash. This is only one example of the many types of business life insurance that the Man from Equitable can tailor-make for you.



LEAVING THE HOSPITAL after a serious illness, Mary came home to her family without worries: the family's Major Medical Expense Policy from Equitable went far beyond ordinary hospitalization or medical insurance to help meet their expenses.

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INSURANCE

Every family builds toward security.

The best kind of financial security a family can have is based on insurance. This is where the Man from Equitable comes in, for he can help you select the right insurance program for your family's needs and income.

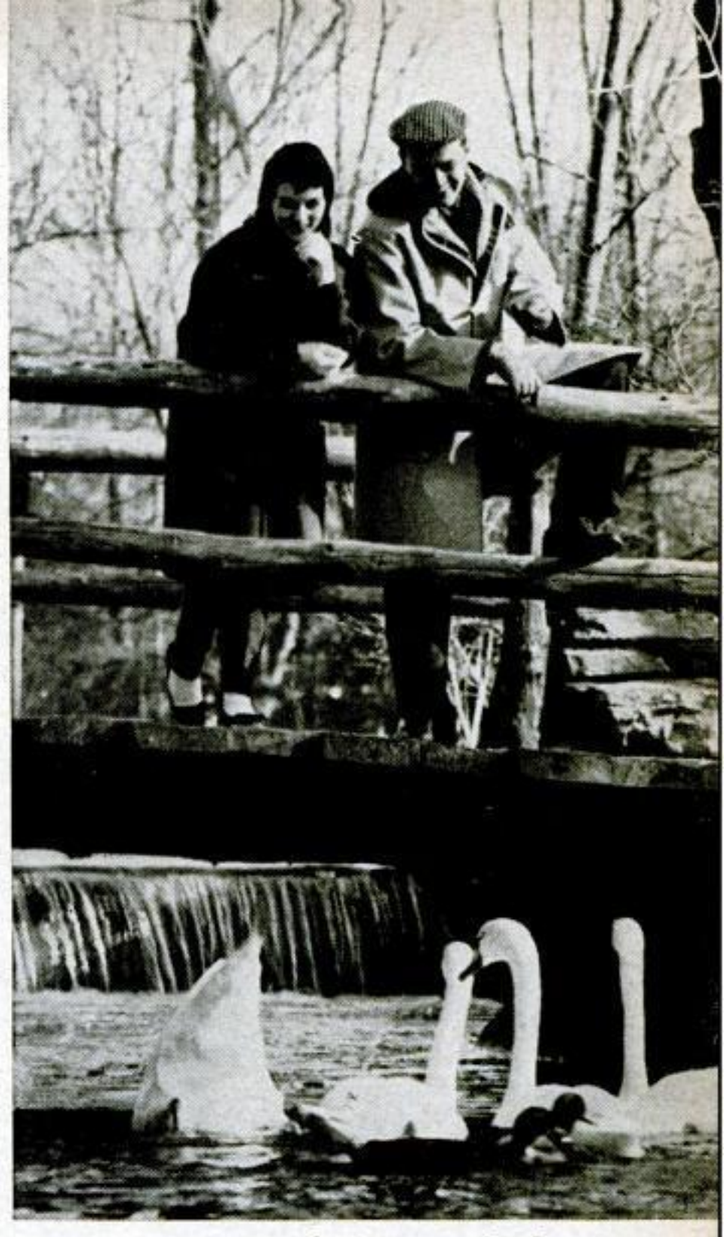
Today – more than ever – you buy insurance not just because someone will die, but because someone will live. You – as a policyholder – may well be the principal beneficiary of your own policy; for present-day Americans are living longer, enjoying more retirement years.

The increasing emphasis today is on benefits for the living. This is, of course, the essence of *Living Insurance*. And a good example of *Living Insurance* is Equitable's new Adjustable Whole Life Policy.

When he talks to you about this new policy – and many other equally fine Equitable policies – the Man from Equitable will show you how *Living Insurance* means things like these: family protection *now;* retirement income *later;* help in financial or medical emergencies; funds toward your children's education; and cash values that are secure against any economic uncertainty.

The Man from Equitable is an experienced insurance underwriter. He can save you time and money by helping you select the policies you need and can afford. He knows a man's insurance should grow as his needs and income grow.

See the Man from Equitable – TODAY.



VACATION DAYS for Mary and Ed are just a foretaste of the unhurried years of retirement. Ed's Equitable Retirement Annuity assures Mary and him an income for later life!

The **EQUITABLE** Life Assurance Society of the U. S.

Home Office: 393 Seventh Avenue, New York 1, N. Y.

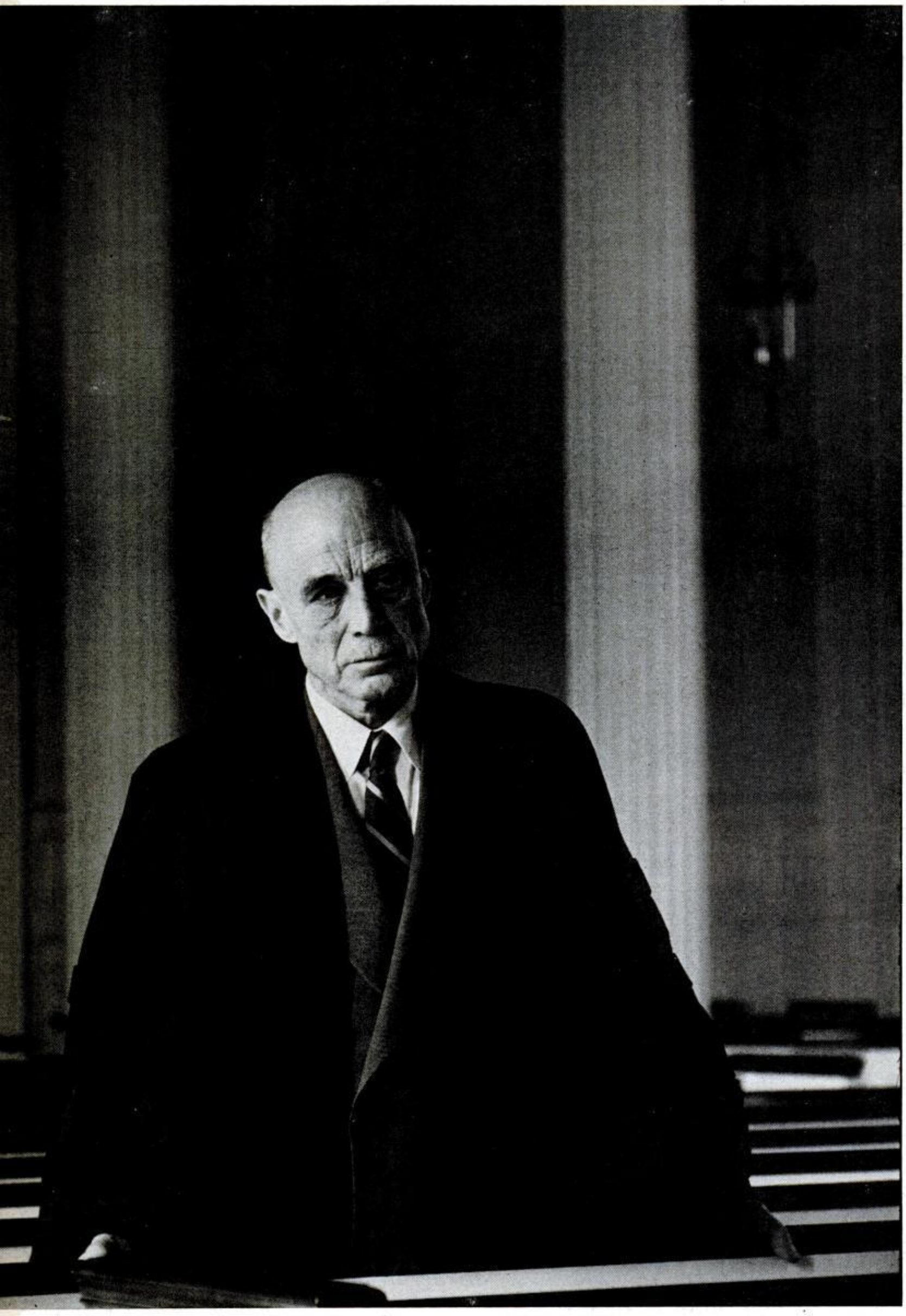
WHEN LINDA WAS ONLY 3, they took out an Equitable 15-year Endowment. The Man from Equitable showed them how Ed's regular payments on this policy would guarantee funds towards Linda's college education even if Ed died after paying only *one* premium.



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THE WORLD, THE FLESH

The challenges to faith still confront us in America, despite the religious revival



DR. RICHARD NIEBUHR

Dr. Richard Niebuhr, like other U.S. religious thinkers whose portraits appear on the following pages, is deeply concerned with the perils and opportunities Christianity faces in the U.S. A theology professor at Yale Divinity School, he is less widely known than his elder brother Reinhold (*opposite page*) but is considered a more subtle thinker—a theologian's theologian. He thinks that Christianity may become vulgarized by too casual an intimacy with daily life, but it must take this risk. The alternative is to lose its living dynamism by becoming a static and remote institution.

A RECURRENT pattern in the stormy history of Christianity is of advance and retreat, vigor and lassitude, whose tidal sweeps have nevertheless enlarged the net area of Christendom. The number of baptized is now at an all-time high. If the pattern holds good as it has for 19 centuries, the next great movement would seem to be another retreat, perhaps before the root-and-branch challenge of Communism. On the other hand, the long internal crisis of Christianity that began with 17th Century rationalism is now being superseded by a religious revival, especially in the U.S., which may well herald another great expansion. So instead of speculating whether Christianity's immediate future is bright or bleak, we here summarize the main challenges to the faith in America, judging not whether but how they may be surmounted. This is a matter which deeply occupies the thoughts of the distinguished American theologians portrayed on these pages.

Christian thinkers and theologians are deeply aware of these challenges. They have doubted whether the American religious revival is real or phony, and also whether, even if it is real, the Christian churches will prove an adequate channel for it. Our religious boom has many bizarre features, and may even be based on a profound misunderstanding of what it means to be a Christian. The National Council of Churches has voiced its concern that "the average church member is not conspicuously different from the average nonmember." Tolerant, well-behaved America has the defect of its virtues; it is not good democratic form to assert unconditional beliefs of any kind. As Monsignor Ronald Knox once put it,

> . . . Suave politeness, temp'ring bigot Zeal,
> Corrected "I believe" to "One does feel."

This "vaporized Christianity," is not the kind of faith that spread the Gospel in the great missionary eras.

Ironically, the watering-down of Christian belief does not even make easier the problem of friendly contact between Christianity and other world religions. In a recent intercultural conference in Venice, a Christian asked a Moslem how the two faiths could better collaborate against atheism (*i.e.*, Communism). The Moslem replied, "There can be no atheism in Islam. There can be and there are many who disregard or even disobey the Voice of God. But there is none who doesn't believe the Voice of God is there. That is a prerogative of the West." A Christianity that doubts itself can scarcely hope to resolve alien doubts or disturb alien certainties.

Besides its own attenuation, Christianity in America faces a number of other challenges, from the secularism of our prosperous democracy to the possibility of an H-bomb finis to the human adventure. Most of these challenges seem to us unprecedented; whether or not Christianity is making progress, its enemies seem to have made a good deal. Yet, since Christianity does not change with its conditions, and the change in its conditions is also somewhat illusory, the "unprecedented"

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AND THE DEVIL

by JOHN KNOX JESSUP, for the Editors of LIFE

challenges of our day can be read as the same that have faced the church since it was born.

In the Fourth Century, St. Cyril, then Bishop of Jerusalem, encompassed all the foes of Christ in a triple renunciation which has stood as a warning to neophytes in the baptismal service ever since. This is "the World, the Flesh and the Devil." Let us see what novel forms these three old foes have taken today. Because it is common to all men, Christian or not, we begin with the challenge of the flesh.

The challenge of the flesh

NOTHING is unclean of itself," said St. Paul, "but to him that accounteth anything to be unclean, to him it is unclean." A generation or two ago American Christianity, both in its Puritan and Catholic traditions, tended to account unclean the animal aspects of the human body. Few attitudes have changed so radically in the 20th Century. Depth psychology, beginning but not ending with Freud, has liberated one animal impulse after another from the cage of Victorian taboo-morality. And few sciences have made more startling progress than medicine, which has conquered one enemy of the flesh after another. With science's aid, Americans have even added a fraction of a cubit to their animal stature and prolonged their average life span by almost a score of years. The flesh has received plenty of attention from the genius of our age.

Like modern science, Jesus Christ was also a miracle-worker in fleshly healing. There is nothing unchristian about the pleasure of health, nothing specifically Christian (despite saintly examples) about the mortification of the flesh. But as the Apostles were tempted to, and perhaps did, overexploit Christ's miracles at the expense of his message, so American Christianity is tempted to redefine salvation itself in terms the secular healers use: wholeness, the integrated personality, adjustment to the environment of this life. The stated clerk of the Presbyterian Church, Eugene Carson Blake, has even warned against a new kind of idolatry here: we may be turning God into Astarte and Apollo, the givers of children and health.

The true health of the Christian soul is not measured by a bovine "adjustment" to life. The sign of Christian health is Christian joy, which can include the lesser pleasures of the here and now but is more than pleasure, more even than happiness, because (in Paul Tillich's words) it also includes a sense of "the inner aim of life, the meaning of creation." The challenge of the flesh to Christianity today is the temptation, amid so much health and comfort, to settle for less than this inner aim. The sign of our danger is the absence of interest in the question of life after death.

Anthropologist Geoffrey Gorer, in a recent article on "The Pornography of Death," points out that death has become as unmentionable to us as was procreation to the Victorians. "Our great-grandparents were told that babies were found under gooseberry bushes or cabbages; our children are likely to be told that those who have passed on (fie! on that gross Anglo-Saxon monosyllable) are changed into flowers, or lie at rest in lovely gardens." Visitors to Los Angeles' famous Forest Lawn cemetery and readers of Novelist Evelyn Waugh on the subject will recognize the accuracy of the charge. Forest Lawn proudly ministers "not to the dead but to the living," with sculptured denials and distortions of death that remind one of the Soviet attempt to achieve an Egyptoid immortality for the corpses of Lenin and Stalin.

Are Americans trying to evade the fact of death, the natural climax of existence? Christians may well take concern for the false sense of reality in our suppressed hostility to death and in our embarrassed incuriosity about what lies beyond. If our human need for immortality is driven underground, it will probably erupt into idolatry or superstition. St. Francis, who could say "welcome!" to "our sister the death of the body, from whom no living man can escape," and Walt Whitman, who could hymn "sane and sacred death," were in far closer touch with reality than America's eupeptic sunbathers who never talk of these things.

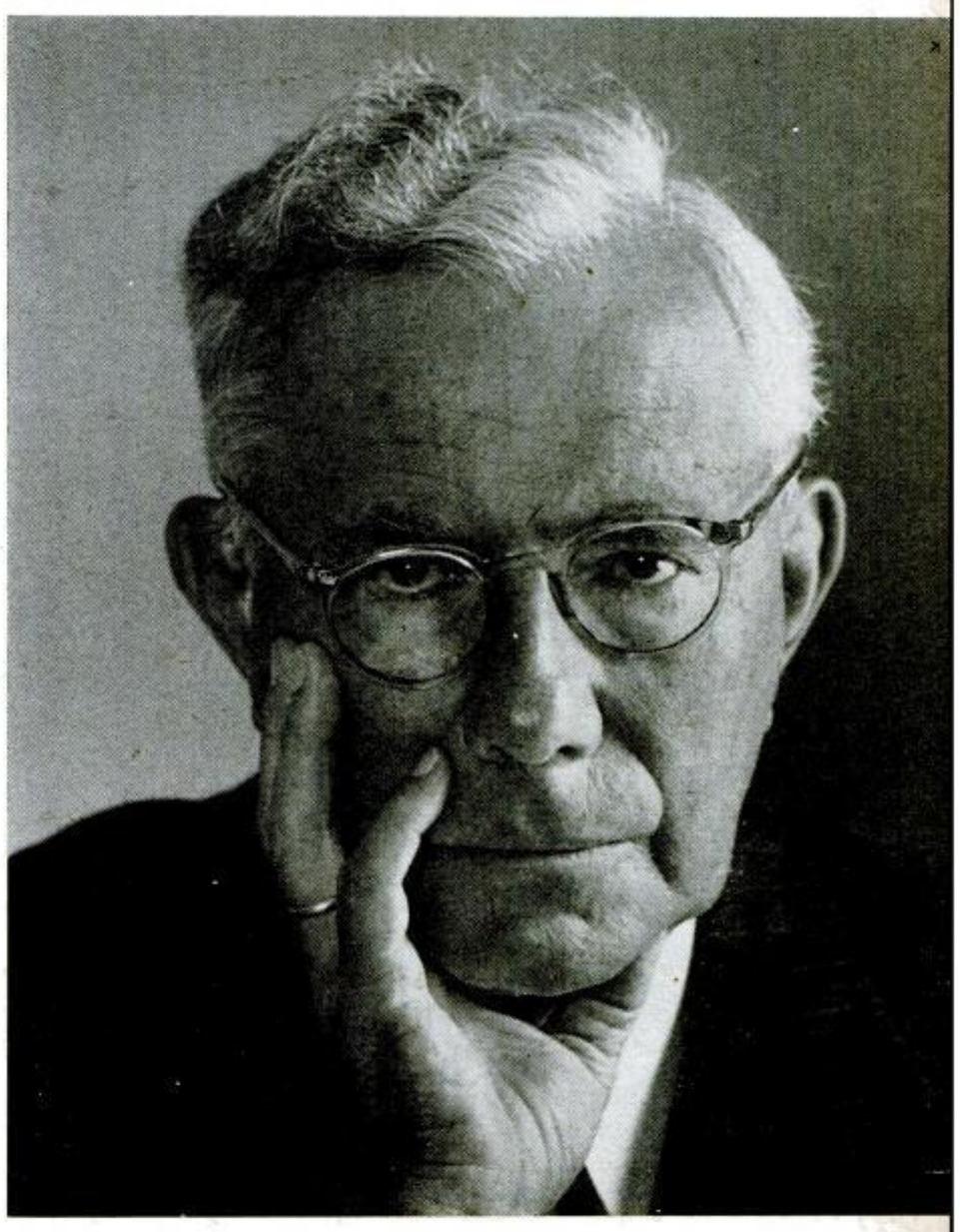
"In the last days," wrote Paul to Timothy, "men shall be lovers of their own selves . . . ever learning, and never able to come to the knowledge of the truth." It is the essence and glory of Christianity that it has this truth. Only the love of God, and no lesser love, can put this pleasant life of flesh in a despair-proof relationship to the fact of death and the hunger for immortality—and give these their "inner aim and meaning." If Christianity should become a religion of the flesh only, however healthy that flesh and however broadly defined, Christianity will make a lovely corpse.

The challenge of the world

THE challenge of the world has always been its power to preoccupy the Christian's mind and corrupt his aim. It still has that power, as is shown by the grip of secularism on American life, whose urgent trivialities crowd the hours of the soul as the advance of science crowds faith's realm in the mind. But the challenge of the world today is a magnificent assertion. It asserts that man, science and altruism can by combined effort turn the globe into a material near-Eden. It backs this assertion with the evidence of success, notably in America. In our time, instead of the lifelong hunger and hard work to which most men have been condemned since Adam, there has arisen at least one country—our own—where abundance is, or is rapidly becoming, the norm of life.

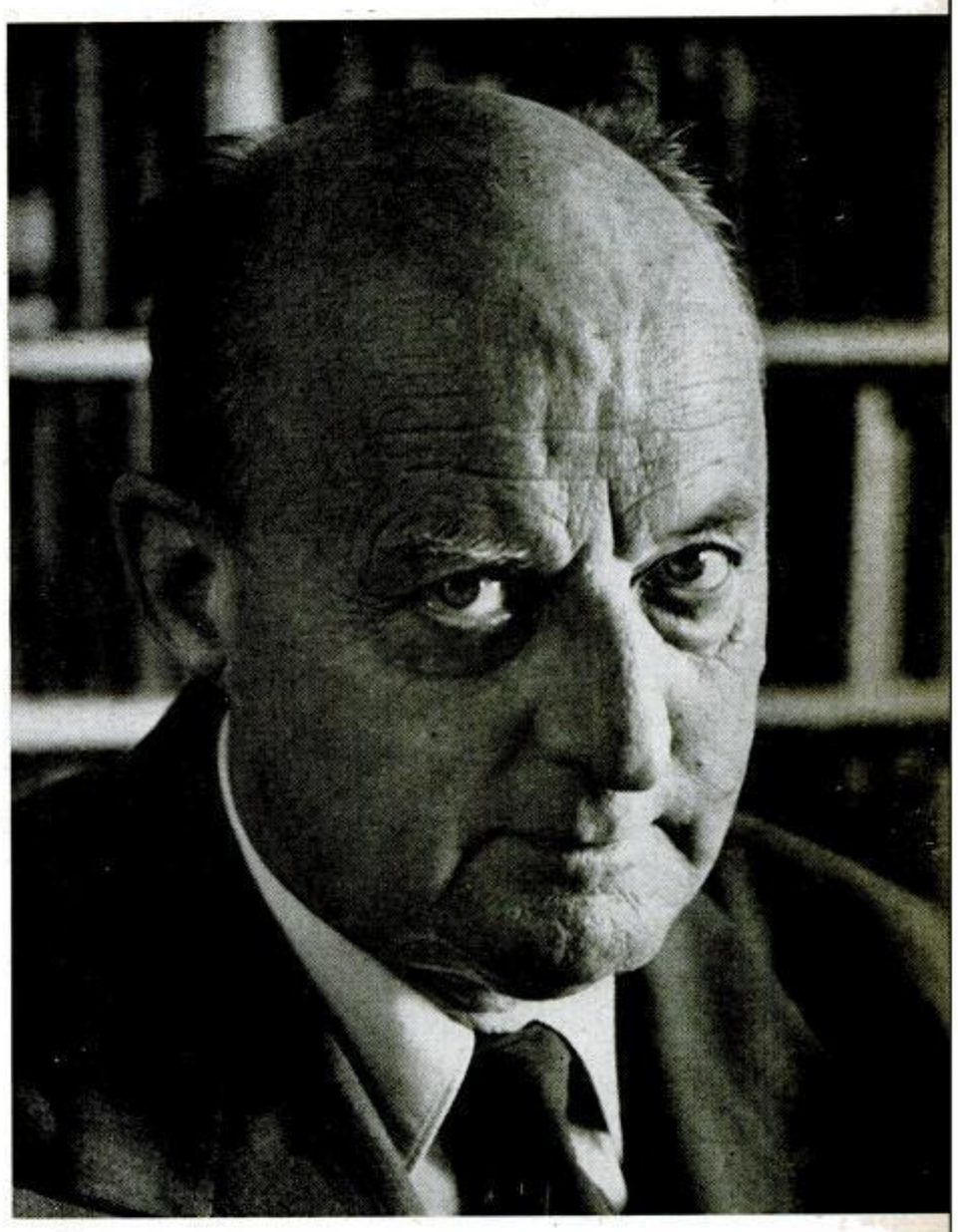
To make this assertion a global reality, the world seems to stipulate only two conditions, neither of which the Christian can object to. First, the world asks that we refrain from atomic slaughter of civilization. Second, it asks that we keep on doing what we're doing, or a little more, in the way of technical and economic progress; and that little more

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DR. PAUL J. TILLICH

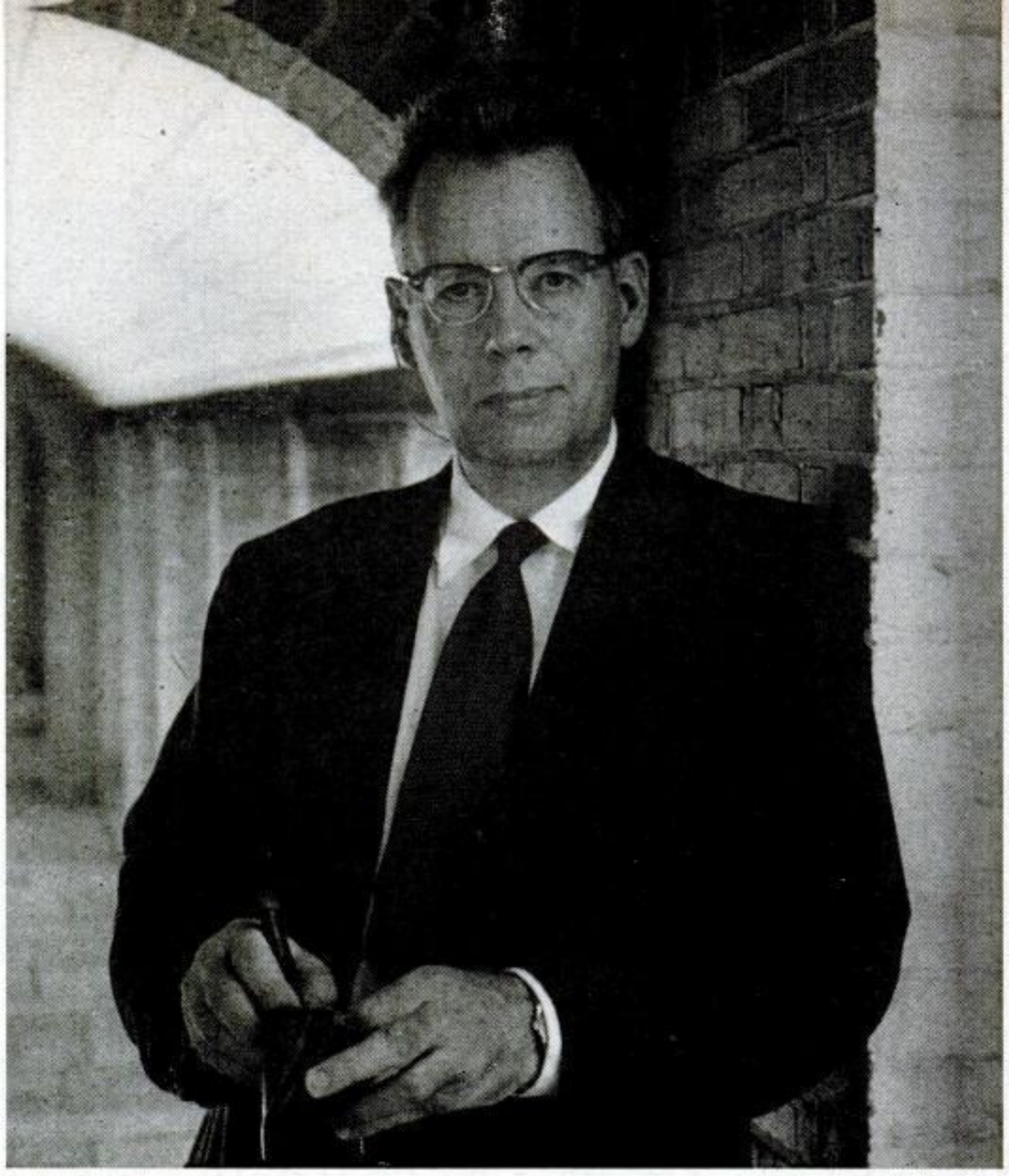
Prussian-born Paul Tillich, who was recently appointed professor of theology at Harvard University (*pp. 106–110*), feels that many U.S. Christians fail to reach deep religious life because they are afraid to accept suffering. By frantic busyness in home and church they hide spiritual loneliness.



DR. REINHOLD NIEBUHR

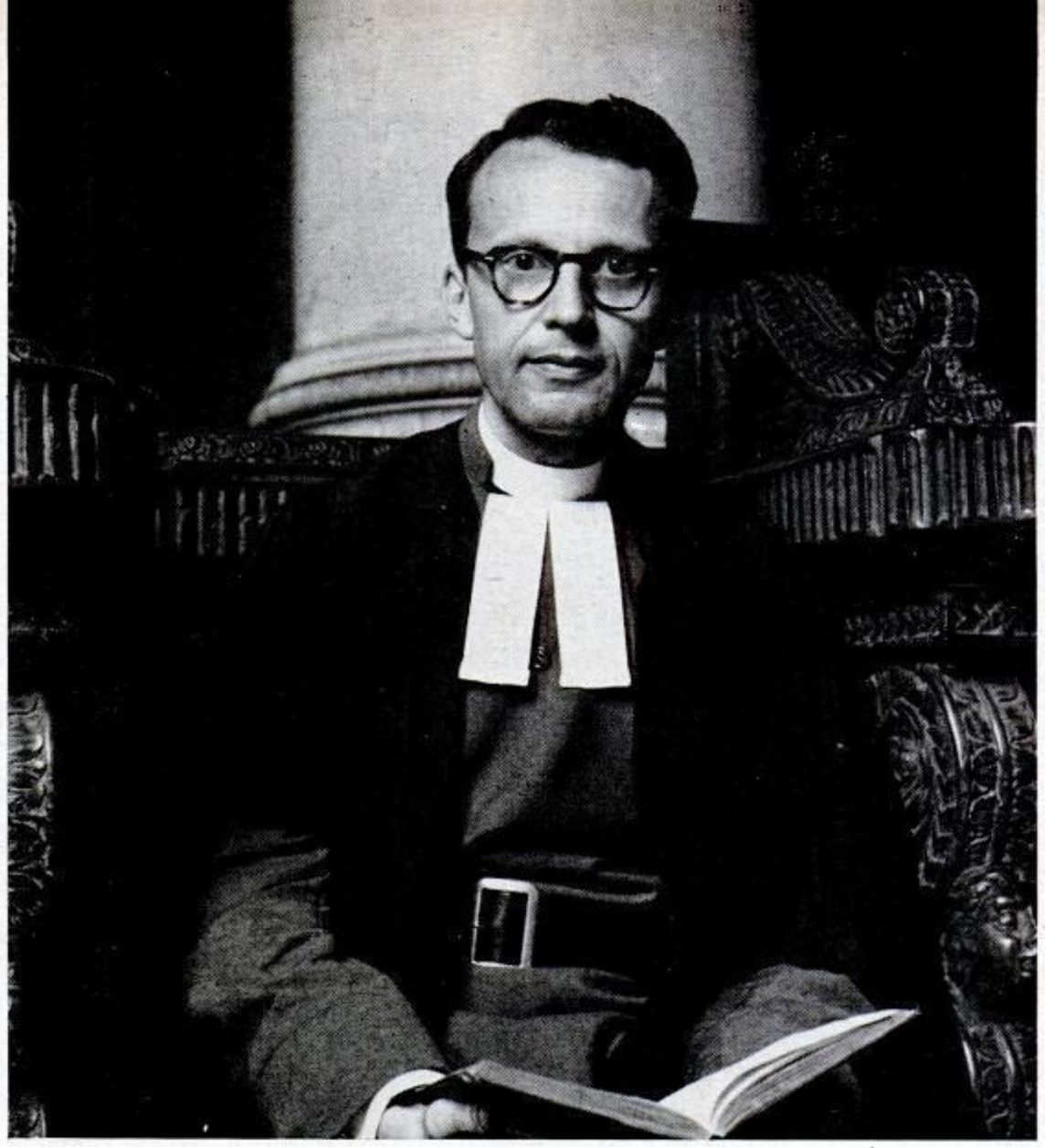
Best known U.S. theologian, Reinhold Niebuhr of Union Theological Seminary holds that sinfulness is deep and universal in man. But he believes that men by grace can improve spiritually and that the U.S. shows spiritual maturing as it outgrows isolationism and accepts responsibility before world.

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DR. ROBERT L. CALHOUN

Though much of modern "religious revival" is questionable, Dr. Robert Calhoun of Yale Divinity School believes that an increasing number of U.S. Christians are grasping the deeper meaning of the church and the Gospel. Two world wars, a depression and the dangers now threatening the world are forcing churches to take a firmer grip on their faith. This is shown in the ecumenical movement which strives for a basic unity amid traditional differences.



CANON HOWARD A. JOHNSON

The Rev. Howard Johnson, Canon Theologian of New York's Cathedral Church of St. John the Divine, believes that secularism, though insidious, is no mortal threat. It is the path to a spiritual crisis which will result in a genuine religious revival. Spiritual leaders must be ready to guide the coming revival into paths of sanity and ethical responsibility. Canon Johnson is best known for promoting study of Danish Existentialist Sören Kierkegaard in the U.S.

CHALLENGES CONTINUED

involves an effort of altruism which comes from our better nature. Our best men, not our worst, will lead us into the new Eden—men of imagination, who preach constructive aid to less fortunate peoples abroad and the final extermination of poverty and prejudice at home; men of character who want democracy to work and believe in the human race.

This modern Western notion, that men by reasoned behavior and mutual aid can define a world-shared goal and achieve it, is rapidly becoming an article of world faith. It is not only a good notion, it can call itself a Christian notion. Millions of good Christians and 20 Christian centuries have brought it to birth. Christianity, "stretched between earth and heaven," has always set itself worldly tasks and fought the visible and quantitative evils around it, including poverty and ignorance.

Nevertheless, in joining with unreserved effort in this great worldly work, the Christian must keep a careful distinction between the world's concerns and his own. If the world makes its promise with easy conditions, the Christian must respond with conditions of his own, some of them hard ones.

To the stipulation against atomic warfare, the Christian condition is only what other men of sense would make. Christian doctrine on war ranges from the Catholic distinction between just and unjust war to the complete pacifism of the Quakers. Christianity as a whole has nothing of commanding uniqueness to say to the world on this subject. A Christian in power will make his faith known by trying to relate public policy to moral law. When this is done with skill and tact, as recent American foreign policy has tried to do, it serves peace indirectly by awakening the respectful confidence of a naturally moral world; but it serves morality first.

As to the world's promise of an attainable quasi-Eden, the Christian conditions are not easy. The temptation in this Eden is not so much of evil as of partial goodness; not so much of materialism as of spiritual mediocrity; not so much of false idols as of idle falsities and second bests. Paul Tillich has warned that "if Christianity ever dies in America, it will die in the American suburban church . . . not under attacks from without, but of its own respectability." The social and organizational work of many American churches has already so domesticated the Gospel of Jesus as almost to rob it of its point and its power. Altruism may create a quasi-Eden, but it is far from a definition of the Christian life.

Nor can it even create the kind of Eden that Christians will want to live in. For example, take the problem of work. To make work easier, as an economy of abundance does, is not to make work meaningful; the shorter working hours become, the more insistent grows the question, why work at all? It will need a better answer than economics can give. At a recent conference held under church auspices on this subject, Toynbee declared that work must become "consecrated" once more, as agricultural labor was consecrated during most of human history. And the Harvard Business School, seeking an answer to the same problem, is now concerned in its executive training program with what its dean calls "the great truths of the Sermon on the Mount." A strange back door for Christian joy to re-enter the world's work! But they must re-enter if the economy of abundance is to be tolerable, and Christians are its logical guides.

Thus the Christian is deeply involved in our civilization, none more so; and in its golden promise. But if the world's optimistic assertion implies that the world is man's best hope, the Christian must respond with an unqualified no. None of the promises the world has made to the spirit of man has deserved that kind of confidence. If Christianity is the soul of Western civilization, that soul is nevertheless dedicated by its own doctrine to a world beyond this world. The Christian's very value to our civilization is his detachment from it. The firmer in his faith, the better he knows that neither war nor peace, civilization nor catastrophe, prosperity nor adversity, are for him the end of life or hope or responsibility. "This world is not his home."

The challenge of the Devil

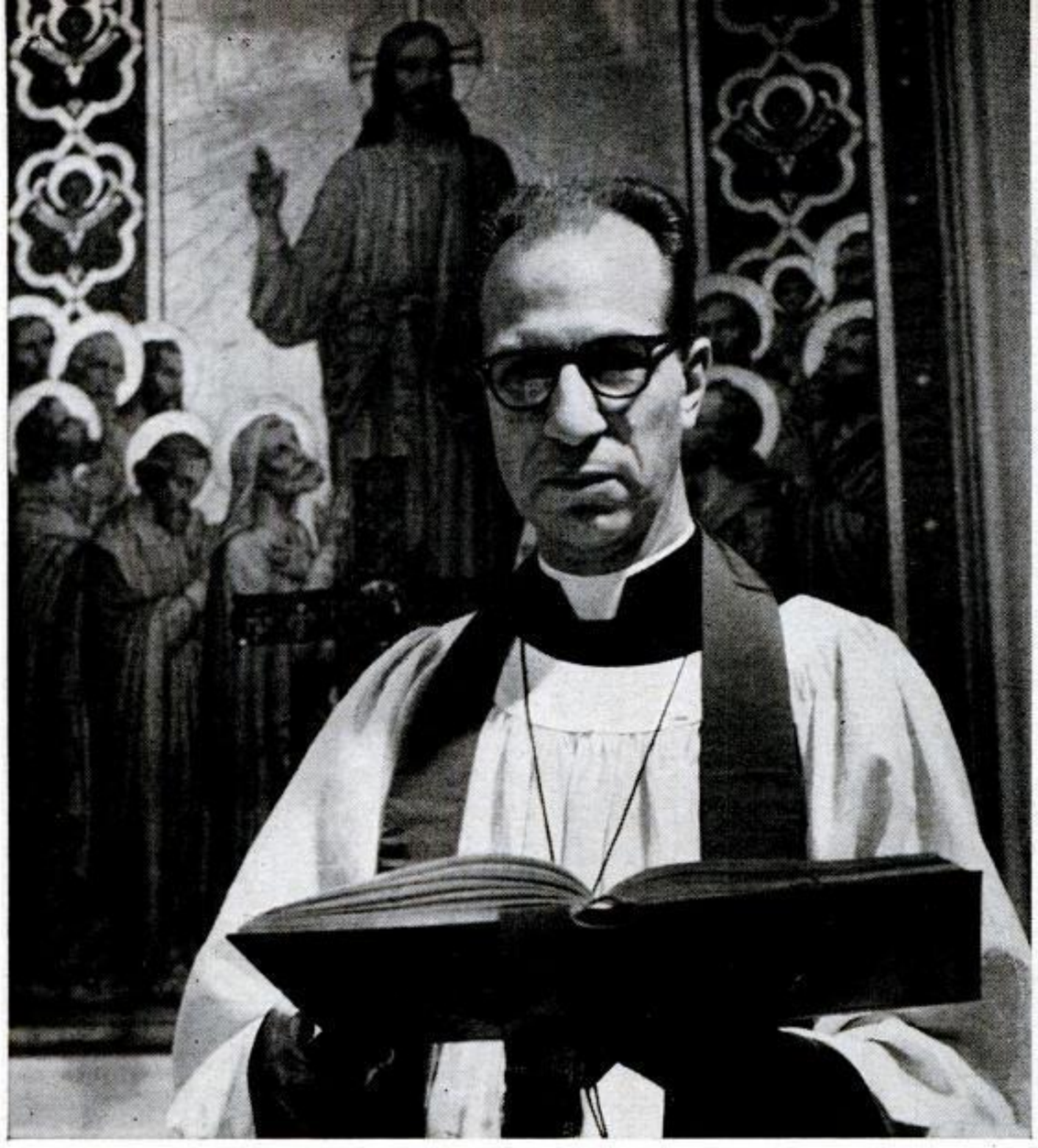
FEW educated Westerners have taken the Devil seriously for many years. Among those few, however, are some of Christianity's best minds, and they have a simple explanation for the Devil's disappearance from common consciousness: he planned it that way.

THE CHALLENGE

In a recent book, *A Faith to Proclaim* (Charles Scribner's Sons, $2.50), the Rev. Dr. James S. Stewart, professor of theology, University of Edinburgh, eloquently sets forth one of the greatest Christian challenges of this generation:

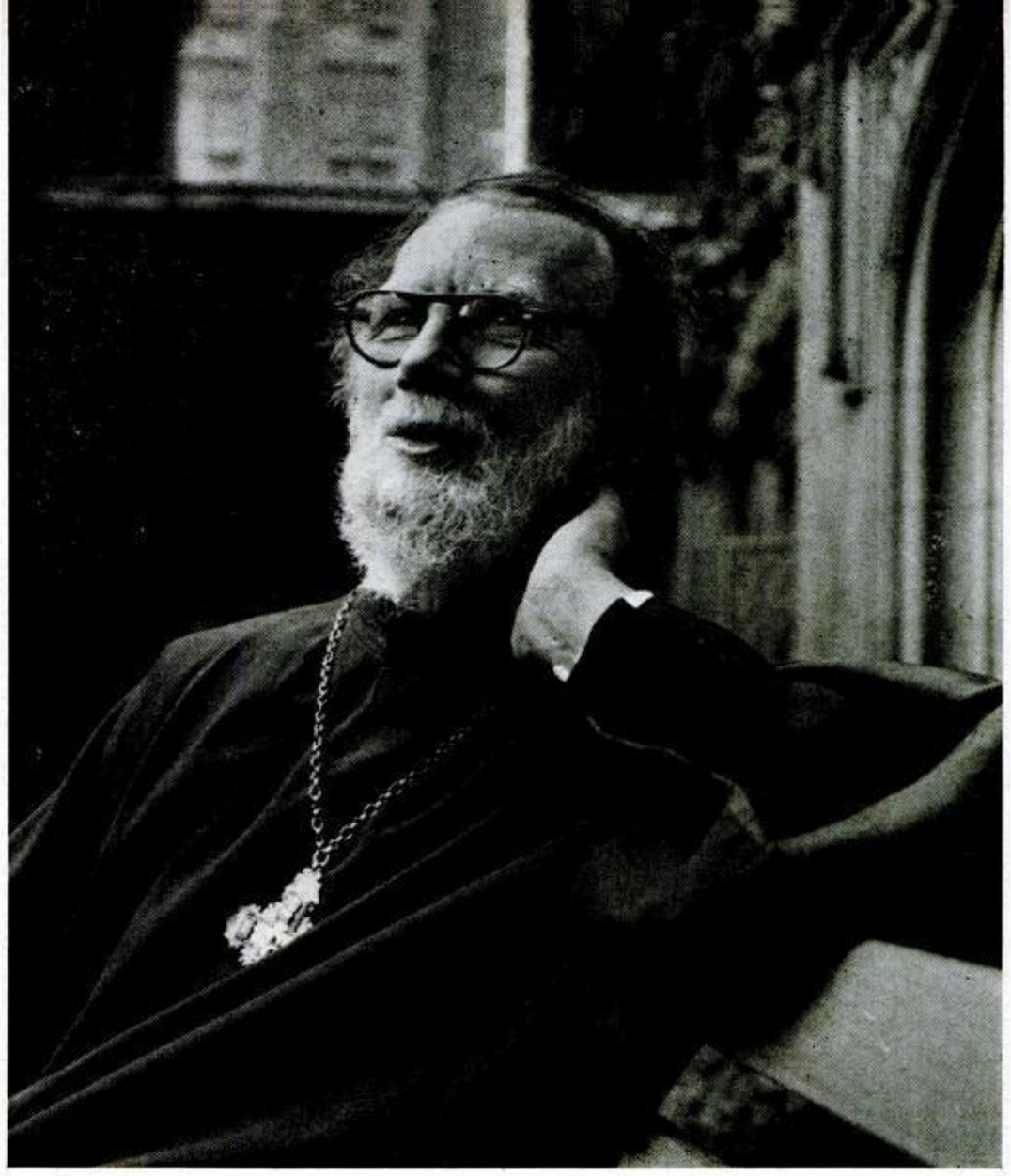
"Today as never before there is being laid upon the heart and conscience of the church the burden of evangelism. Other generations have had their own specific tasks: confessional restatement, theological reorientation, ecclesiastical reconstruction. Today the demand is more radical and basic. It is spiritual resurrection.... To confront a bewildered and dishevelled age with the fact of Christ, to thrust upon its confusion the creative word of the Cross and smite its disenchantment with the glory of the Resurrection—this is the urgent, overruling task.

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DR. JOSEPH SITTLER

The underlying weakness of the current U.S. religious revival, according to Dr. Joseph Sittler of Chicago Lutheran Theological Seminary, is that it seeks to give divine sanction to the cultural values modern man lives by. "We make God say amen to what we believe instead of saying amen to God." The greatest danger, he feels, is that this pious self-flattery may immunize Americans against any desire to join in a genuine religious revival if one should arise.



DR. GEORGES FLOROVSKY

"Inadequacy of Christian witness" is the phrase used by Rev. Georges Florovsky, foremost U.S. spokesman for Russian Orthodoxy, to describe U.S. Christianity. Christian teaching, which reaches most Americans through sentimental literature, consoles them instead of awakening them through deeply felt or "witnessed" experience. Father Florovsky believes a rich tradition, like that of Russian Orthodox Church, is a vital element in real religious awakening.

"The Devil's cleverest wile," said Baudelaire, "is to convince us that he does not exist." Or, as the Devil himself says in Whittaker Chambers' fantasy (LIFE, Feb. 2, 1948), "Hell is a conspiracy. Like all good conspiracies, its first requirement is that nobody shall believe in it. . . . That is why Hell went underground. That is why for 250 years I have ceased to exist."

If such was the Devil's plan, he has nevertheless made his own rediscovery inevitable by the very success of his conspiratorial work. The shallow optimism of the 19th Century idea of man's social and moral progress has been pretty thoroughly exploded by the human catastrophes of 1914 and 1939 and by the precariousness of life on this planet in the atomic age. Man can blame man for these crimes and perils, but he cannot rationalize them, any more than psychology can explain the unmotivated brutality of so many current juvenile crimes, or the insane insanity of a Hitler or of a Stalin. There is evidently an active principle of gratuitous evil in this world. Among its earmarks are its power of ambush from among the genial and venial weaknesses of the world and the flesh.

Despite its clear trail through our own and everybody else's history, this principle of pure evil still repels belief because it is irrational. The Devil's existence raises questions about God's purposes and omnipotence which man cannot answer. But although the Devil offends reason, it is not therefore unreasonable to recognize his existence. He simply dwells in a different dimension of reality.

The Devil's challenge to American Christians is, first, that they should complete the unmasking of his pretended nonexistence; and second, that they should do their best to anticipate his next major disguises. Some clue to the latter problem may be gained from his two most famous biblical appearances, in the Garden of Eden and on the "exceeding high mountain."

To Jesus on the mountain, the Devil was what W. R. Bowie calls "the voice of the plausible lower choice." He offered Jesus a great career as the George Washington of the Hebrew nation, which badly wanted one at the time. But Jesus knew how much greater than that was His mission. So to all churches, including America's, comes at some time the temptation to embrace great worldly causes which are nevertheless not great enough. It seems pretty clear that Communism is a form of Satan in action, to be resisted by all means at all times. But Satan's also is the temptation to invest the countervailing virtue and power of America, or democracy, or Western civilization, or the U.N., or the processes of history, with the hope and faith that Christianity owes only to God. Such "plausible lower choices" can scarcely be recognized, let alone resisted, except by a continuous rededication to the Christian life. (The special accent which these challenges—and others—carry for American Catholics is discussed by the Reverend John Courtney Murray S.J. on pages 144 and 145.)

As for the Devil in the Garden of Eden, he was not the sole guilty party (as Eve claimed), any more than Eve was (as Adam claimed). Nor ever since; the sterile Devil can work only through the materials of Another's creation, and those materials include the crucial fact of mankind's free will. As his existence is rediscovered, it will be characteristic of the Devil to offer himself in the new disguise of a universal, all-purpose scapegoat. It was thus that he long detained St. Augustine from Christianity in the old heresy called Manichaeism, which supinely dismisses all evil as the Devil's province and God's problem, not man's. This is a heresy to which Americans (less so at least than Europeans) have hitherto been very little inclined. The American's experience is that he can do something about evil, both within himself and in the world; and he has. The Devil's final challenge to American Christianity is that we should not falter in this fight.

Theologians dispute whether the fight does any good. Is evil a constant, and man's capacity for sin and error unchanged by centuries of trying to overcome them? Ever since the Pilgrims identified themselves with the followers of Moses and this continent with the Promised Land, the perfectibility of human life and even of human nature has been part of the American dream. But even if that were a false dream, no change of signals is in order. For whether or not man is infinitely perfectible, Christian man is infinitely responsible, both for his own soul and his neighbor's. His responsibility varies with his opportunities, which were never greater than the modern American's. And his reward for discharging them is incalculable even if he fails; for it is God's infinite love.

TO EVANGELIZE

". . . There is, therefore, no place today for a Church that is not aflame with the Spirit who is the Lord and Giver of life, nor any value in a theology which is not passionately missionary. If there throbs through the Church the vitality of a living union with Christ—and apart from this the Church has no claim to exist, no right to preach, it is merely cumbering the ground—if the Church can indeed say, 'It is not I who live, it is Christ who lives in me,' then the dark demonic forces of the age have met their match, and the thrust of life is stronger than the drift of death. A Church that knows its Lord and is possessed by its Gospel cannot but propagate creatively the life that it has found. A Christian who is taking his faith seriously cannot but evangelize. . . ."

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SPECIAL

THE most searching challenges that confront the American Catholic have nothing to do with America. They are put to him inwardly by what he believes to be true—about God the Father, Christ the Son made man, the Holy Spirit, the Church as the Body of Christ, and himself as servant and son of God. There is, for instance, the injunction of St. Paul: "Order your lives in charity, upon the model of that charity which Christ shewed to us, when He gave Himself up on our behalf. . . ." It was originally issued to the people of Ephesus in the Roman province of Asia. But it is no less valid today for the people of Woodstock in the state of Maryland. It comes out of the heart of the unchanging Gospel.

However, some special challenges are put to the Catholic by his situation in America. They change as the situation changes. A century ago the major challenge took this form: "You don't belong here. In a Protestant America you, as a Catholic, are an alien." Within the last decade an attempt was made to raise this old refuted challenge in a somewhat less crude form: "In a democratic America your authoritarian religion is a foreign thing."

This kind of argument is outdated. Despite the perdurance of the "oldest of American prejudices," as anti-Catholicism has rightly been called, the Catholic community belongs to America just as three centuries of Catholic history are a part of the history of America itself. Not even in the more civilized form it has lately taken—as the "anti-Semitism of the liberals," in Peter Viereck's genial phrase—does this intolerance matter any longer. The Catholic community belongs to the definition of the American way, as the churches it has everywhere built are a characteristic feature of the American landscape. So true is this that many of the challenges presently confronting the American Catholic are related to his very belongingness here. The present article undertakes to illustrate this fact with a few examples. Its purpose is only to note present problems, not to record past achievements.

The sense of the Church

THE Catholic community is part of America in a peculiar way. The sociologist now calls it "one of the three American religions." The danger here is a certain "group consciousness" that damages the true sense of the Church.

The development of this group consciousness has its historical explanations. Catholics were once a persecuted minority. Presently they are still a minority; and most of them do not yet realize that today Protestantism and Judaism are likewise each a minority religion,

THE REVEREND JOHN

Father Murray, author of the accompanying article, is regarded as one of U.S. Catholicism's most creative and penetrating thinkers. An early call to religious life and a strong intellectual bent led him to the Jesuits. In

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CATHOLIC CHALLENGES

by REVEREND JOHN COURTNEY MURRAY S.J.

especially in some big cities. The temptation has been to regard the Church as a separate social group, closed upon itself, exclusive, defensive, obliged to be aggressive in defending not only its domestic faith but also its place in society among other social groups. The original temptation to preserve the faith by preserving the immigrant national groups—Irish, German, Italian, Polish—has generally been overcome. But the later form of group consciousness, more specifically religious, still endures. One result of it, for instance, has been the vicious circle of which we have seen so much: Protestant aggression begetting Catholic aggressiveness and vice versa. Another has been the mentality breathtakingly betrayed by a headline in the Catholic press, of which I recently heard: "No Catholics Slain by Oklahoma Storm."

This consciousness of the group is not the true sense of the Church, any more than sociology is theology. In Catholic doctrine the Church is indeed a society, visible here on earth, limited in its membership though open to all, clear in its conditions of membership. But the Church is not what the sociologist means by a social group. The Catholic's consciousness of his spiritual community is theological, formed by the doctrine that the true Church is Catholic and One.

This doctrine is frequently put another way —that the Catholic Church is the one true Church. Here the overtones are different. The word "one" does not, as it should, stress the unity of the Church; it acquires the sense of "only." Similarly the word "Catholic" does not stress the universality of the Church; it identifies the true Church by name, in contrast to other churches. This therefore is a sort of fighting formula against the notion that one religion is as good as another. The danger is real enough in our context of "the three American religions." But the effort to overcome it may have the unwelcome effect of accentuating the more subtle danger resident in Catholic "group consciousness."

The doctrine of St. Augustine—that the true Church is Catholic and One—is more serenely theological. It imprints a sense of the unity of the Church in faith and life amid all the diversities created by different historical eras and national cultures. It also imprints a sense of the universality of the Church—that catholicity which spans the earth and all its ages, gathering into itself all races and peoples, and fitting all the fragments of truth, elsewhere found, into the inclusive pattern of its own given unity of truth.

This sense of the catholic unity of the Church seems to be somewhat missing among American Catholics, perhaps not least because they are American. Often missing too are the gracious qualities that this sense of the Church creates—confidence and courtesy in confronting those who stand outside this unity, an intellectual charity that matches a charity of the heart and a generosity of spirit that "willingly recognizes great and good realities even if they existed before [the Church] herself and outside of her domain" (as Pius XII said). I am inclined to think that the chief spiritual challenge presented to the Catholics in America is to rise to the height of their own vision that the true Church *is* Catholic and One. To do this they need not cease to be Americans. They need only overcome completely the 19th Century temptation to religious nationalism and the 20th Century temptation to religious groupism.

The international idea

A PUZZLING phenomenon in America is the hostility of many Catholics, and the indifference of many more, to the idea of an organized international community. More is involved than rational patient criticism of the institutions that presently embody the idea, the United Nations and its many agencies. Criticism of this kind is altogether proper. The puzzling thing is the opposition to the international idea itself. Even more puzzling is the passion that not seldom seems to animate this opposition. It seems to be supposed that the international idea came from the "liberals," or even from the Communists; that Catholics must therefore combat it as they combat secularist liberalism and atheistic Communism.

This somewhat angry isolationist sentiment is not widespread among Catholics, nor is it by any means confined to Catholics. But where it is localized it is also intense. Its causes are not clear. Among them may be a certain black-and-white mentality, a perfectionism that is unwilling to settle for less than a new Christendom in a reborn Age of Faith. The group mentality may be operating, in a refusal to acknowledge the good of anything that originates outside the group (America's new international spirit did not, in fact, rise out of the Catholic community).

In any case, one thing is clear. Internationalism, as an idea, is certainly Catholic. It is the reflection on the secular-political plane of a central article of Catholic belief—the religious doctrine of the supranational spiritual unity of mankind. The realization of this idea in a community of nations is a matter for the art of politics, which is at best a blundering sort of art. It would be unfortunate if Catholics, angry at the blunders, were to lose sight of the human goal which the art of politics has undertaken to achieve. Their own tradition of faith and reason affirms both the goal and the art enlisted in its achievement.

An intellectual task

FOR some 300 years the intellect of the West has been engaged in a great divorce operation. It has progressively effected the divorce of religion and theology from all the other things that men think about—morality, philosophy, politics, economics, science, psychiatry, art, creative imagination, poetry, drama. But the suspicion has lately arisen that it is time to reunite all these kinds of knowledge in some manner of lawful wedlock. The new feeling is that the divorce of religion from the reason of man in its varied activities has injured both parties. There is therefore an incipient movement toward reconciliation.

Here is a supreme challenge to the Catholic intelligence. Its assertion has been that it can put things together; that it can protect the rightful freedom of every activity of human reason; that it can organize all these free activities, under the primacy of Christian faith, into a harmonious pattern that spells that many-splendored thing—Truth. Can it? That is the question today being put to Catholic scholars.

Today it is no longer the fashion to dismiss the question, "What is truth?" as Pilate dismissed it. Thoughtful men are not even content with the pragmatic answer that once was popular, "Truth is what works," or with the pseudo-philosophic answer that still is popular, "Truth is Science." These half-truths are not good enough now—certainly not for youth. Present-day students are by and large not captive to the prejudices, illusions and half-ideas of an elder generation to which they never belonged. You can hardly say that a "mood of reverence" pervades the university. Youth asks rude questions; such is its right. But it is sincere—especially when it asks the rudest of all questions, "What is truth?" The university gives its students all sorts of "answers" to consider, to accept or reject. But ordinarily the student does not get the opportunity to accept or reject Catholic answers. Catholic doctrine, and the philosophies it has inspired, are still conspicuously absent from the university, even in most of the recently added religion courses. There seems to be a two-way challenge here; it is put both to the university and to the Catholic scholar.

Furthermore, in a day when anti-intellectualism hangs like a smog over the American scene, the Catholic intelligence has another job. Firm confrontation of error is the traditional Catholic duty. But anti-intellectualism is in itself an error. It is altogether alien to the

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COURTNEY MURRAY S.J.

1951 Yale University appointed him visiting professor of philosophy, the first Jesuit to hold that post. He is editor of *Theological Studies*, a learned Catholic quarterly, and teaches at Woodstock College in Maryland.

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tradition set by St. Augustine's injunction, "Love intelligence greatly." It has been said that love of intelligence still stands too far down the list of American Catholic loves; the list then needs to be revised. The members of the Church have today a sort of smog-control job—the task of helping to clear the atmosphere of its smothering anti-intellectualism.

Priests and people

THE Catholic faith distinguishes between those who teach and rule in the name of the Church and those within the Church who are taught and ruled. A secular consequence of this distinction has been clericalism and anticlericalism. This damaging tension has been no part of the inheritance of the Church in the U.S. True, the polemic of our day attempts to distinguish between the Catholic layman and the Catholic hierarchy as the Western movie distinguishes between the good guys and the bad guys. But the attempt has not been successful with the Catholic laity. The closeness of the American bishop and priest to his people has probably been unique in Church history.

Together the priest and his people have built the parish church and the parochial school—twin monuments to their friendship as well as to their faith. Together the bishop and his people have dotted the land with all the buildings needed for the works of charity and social justice that are their common responsibility. This traditional alliance will endure, since a growing Catholic population in almost every diocese still makes necessary a big brick and mortar job. Constant demands for money are indeed a strain on the layman, especially since he is not always satisfied with the ways in which the money is spent. And the priest may well fear the spiritual dangers inherent in his preoccupation with financial affairs. But it is not out of such problems that the ancient tension between clergy and laity is bred.

If anticlericalism comes to America it will come in some native form in response to some equally native form of clericalism. There are perhaps two clouds on the horizon. There is the kind of clericalism that would deny to the layman—in fact if not in doctrine—any real responsibilities and consequently any genuine freedom even in the fields in which the layman belongs and has competence; journalism and education would be two examples among others. There is consequently a kind of anticlericalism that results from the layman's feeling that he is "not wanted" except as a compliant instrument of the clerical will. These clouds on the American Catholic horizon are presently no bigger than a man's hand. But they forewarn of a challenge that neither clergy nor laity has yet fully faced: how shall the immense energies resident in the faith of the laity be fully utilized in the work of God's kingdom—which is, importantly, the work of freedom and justice in America and in the world community?



MONSIGNOR WILLIAM R. O'CONNOR

A practicing theologian who heads a big Manhattan parish, Monsignor O'Connor shares Father Murray's confidence that Catholicism is accepted as part of the American way of life. But he finds that instead of becoming "group conscious," as Father Murray believes, Catholics have adapted themselves almost too comfortably. Protected from old-world religious hatreds, Catholics, he warns, must guard against religious indifference.

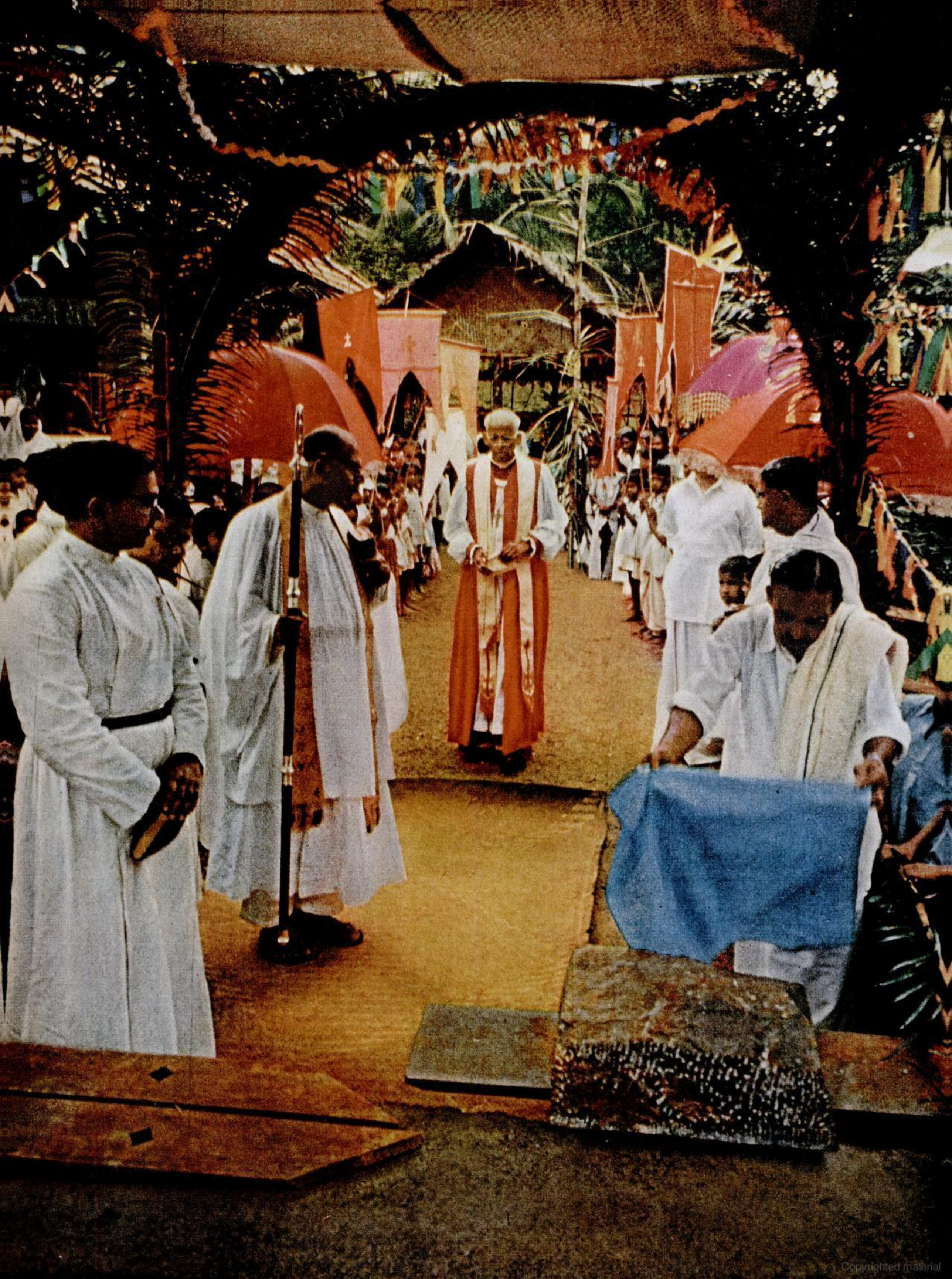
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SYMBOL OF ONENESS in South Indian service is a clasping of hands called the "Kiss of Peace." It is widely used by interfaith groups around the world.

A merger of Anglican, Methodist, Congregational, Presbyterian and Reformed churches in South India

LESSON IN UNITY

Photographed for LIFE by DMITRI KESSEL

Even while they were pushing into the American frontier, U.S. churches had started sending out their great stream of missionaries to Christianize the far reaches of the world. The earliest U.S. missionaries went to India in 1812 to work alongside the English. Out of this Indian missionary work has come a daring and imaginative Christian experiment: the most promising effort yet toward church unity in Protestantism.

Eight years ago five denominations in India—Anglican, Methodist, Presbyterian, Congregational and Reformed—merged into the united Church of South India. This is the first merging ever of an "episcopal" church with its bishops and ritual, and the plainer, nonhierarchical churches.

Some Christians fear the union may result in "watered-down" doctrine. But with a million members the church is building up new disciplines and liturgy and a corps of unpaid lay preachers with the verve of the early Christians. "By its very existence," Anglican Communion bishops said recently, "the Church of South India presents a challenge to the whole of the rest of Christendom."



←ANGLICAN POMP at cornerstone laying is a concession to local churches who may follow customary rituals for 30 years.

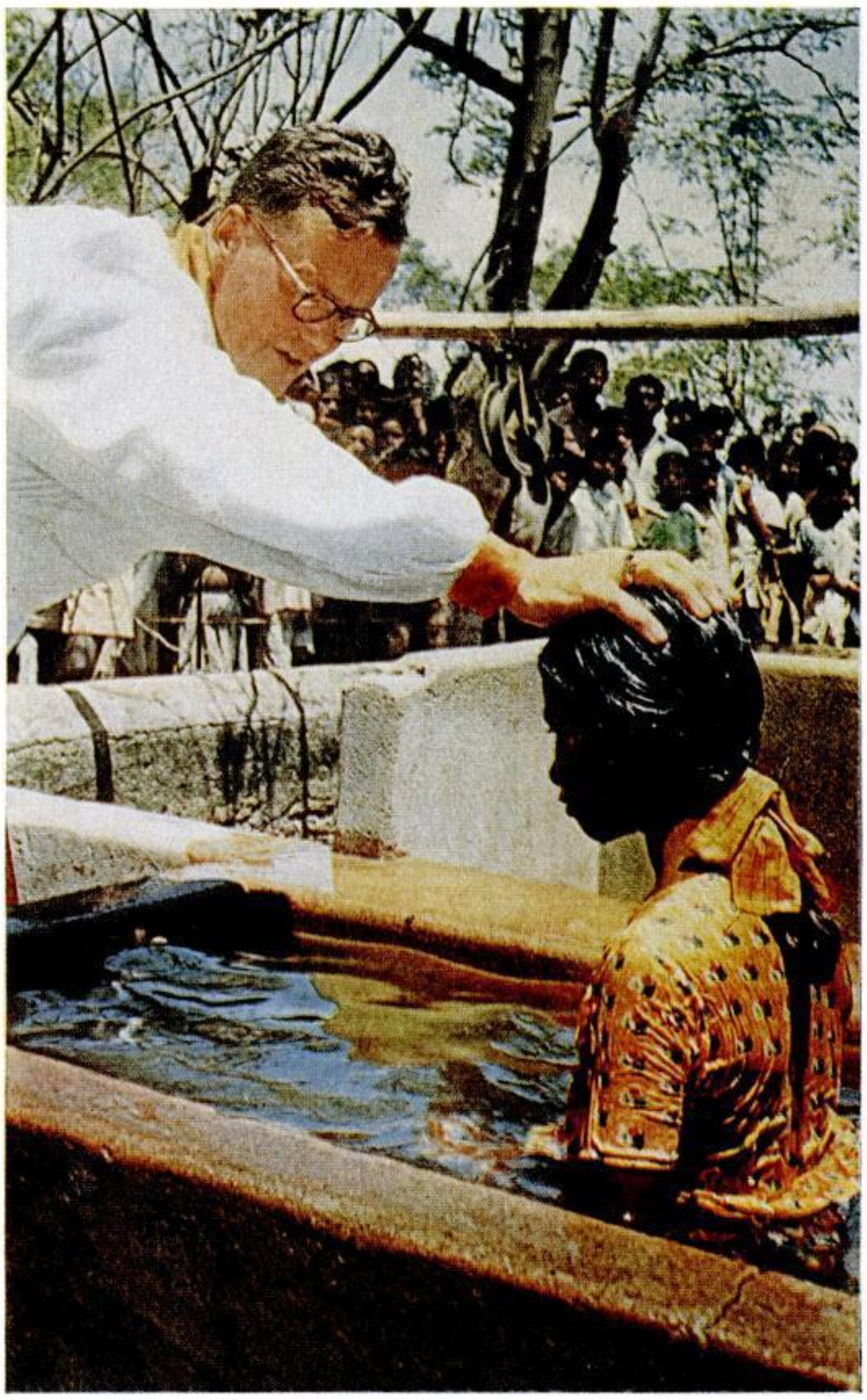
SISTERS IN WHITE, on preaching tour, belong to women's order, one of few within Protestantism to practice celibacy.

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LESSON IN UNITY CONTINUED

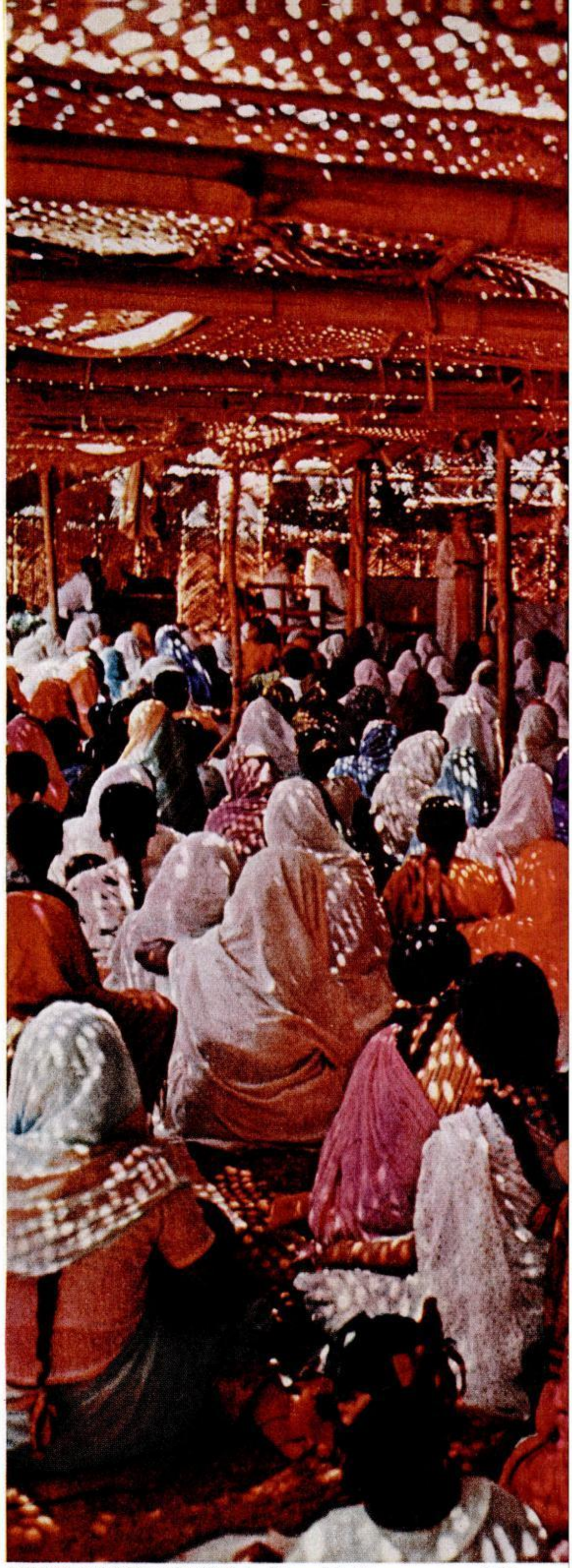
SPREADING GOSPEL INDIAN-STYLE



BAPTISM IN COW TROUGH is performed by Bishop Lesslie Newbigin, ex-Presbyterian. Church has 15 bishops, chosen from different denominations.

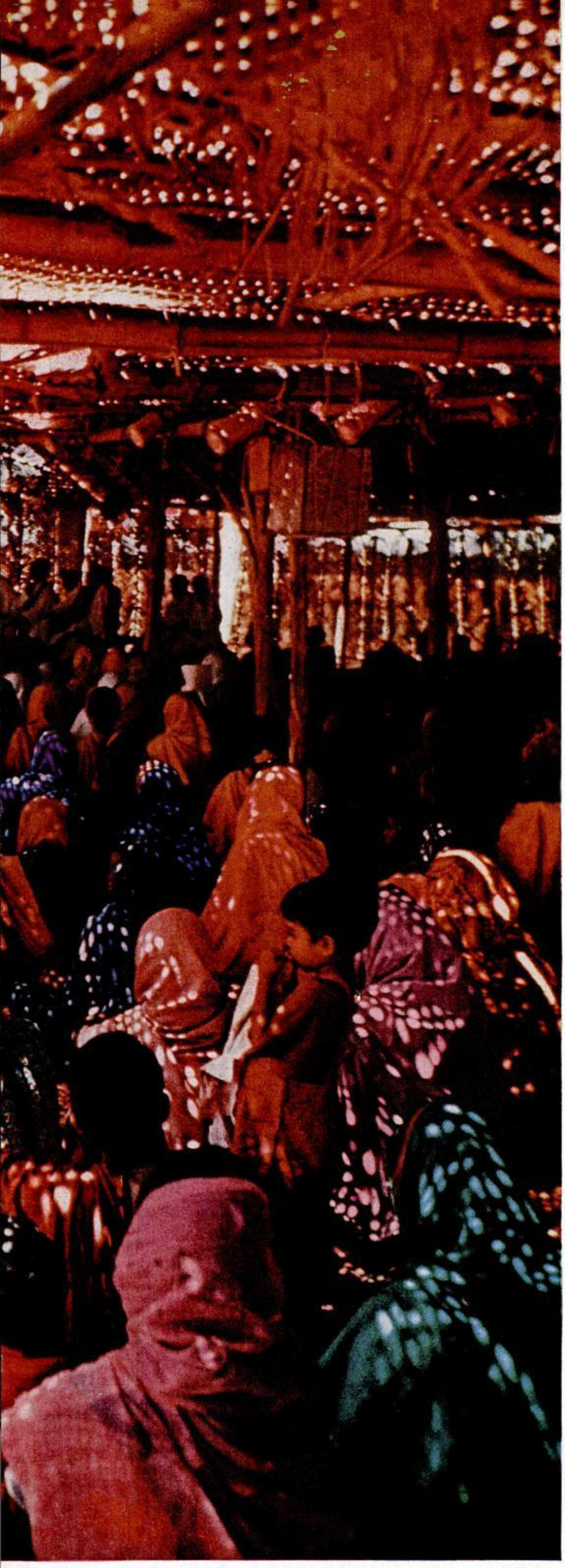


CEREMONIAL TOUR of villages by Bishop C. K. Jacob (*extreme right*) is made in canoe because of monsoon. An Indian, bishop has anglicized name.

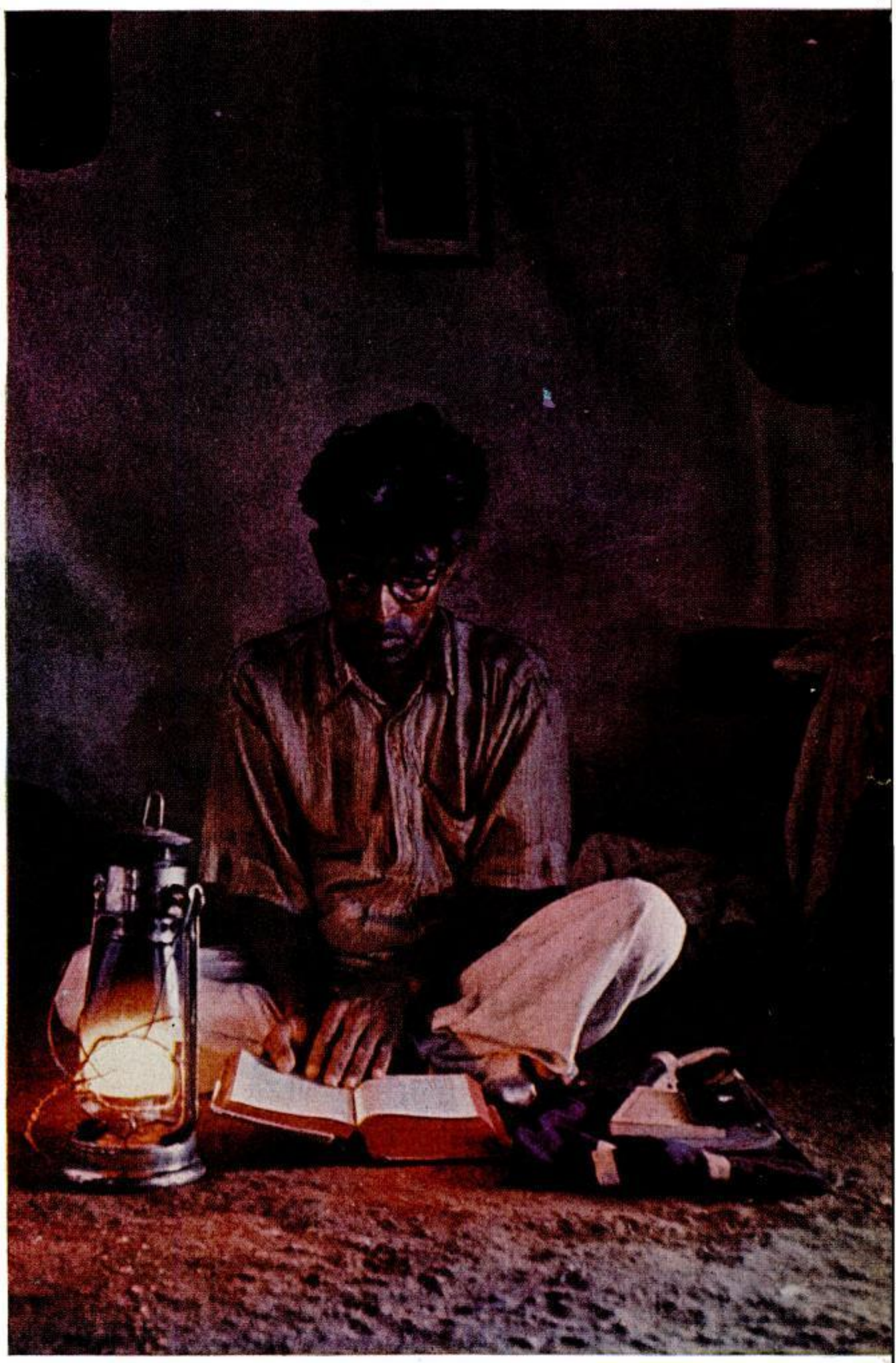


JOYOUS HARVEST FESTIVAL in village of Sachiapuram attracts 3,000 worshipers, who sit on floor Indian-fashion, with sunlight streaming through

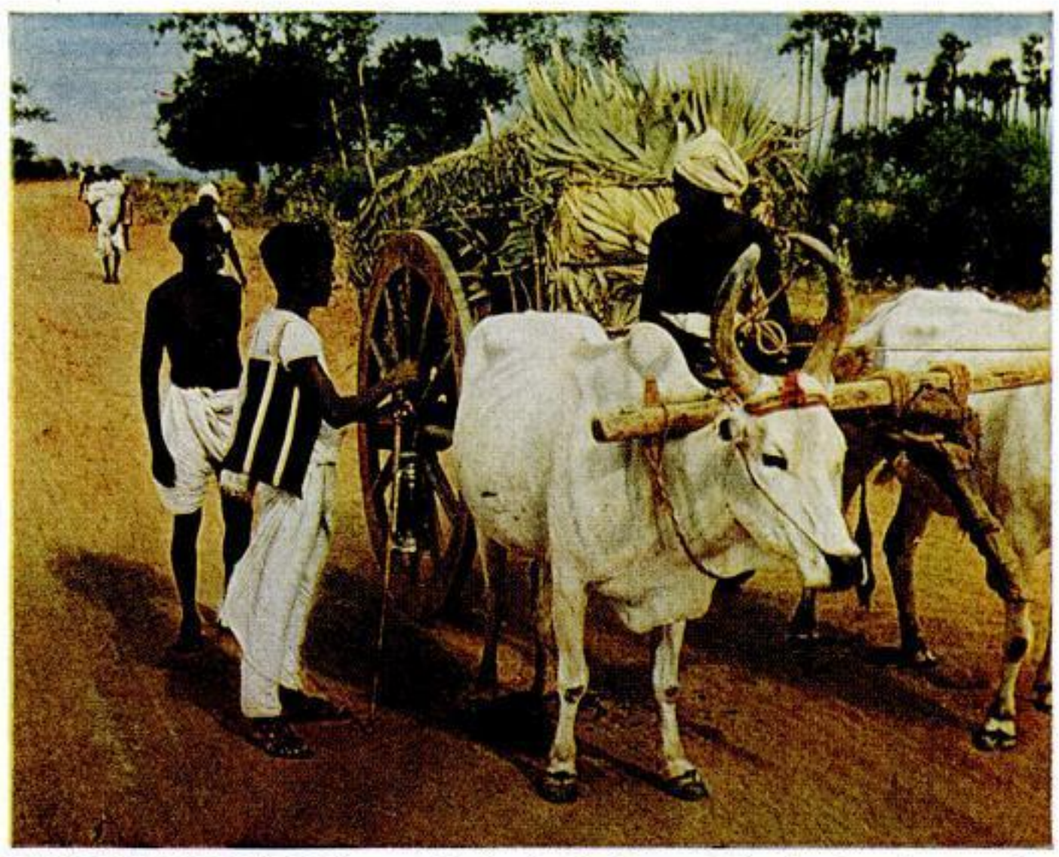
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the matted roof and dappling the brightly colored saris of the women. Missionaries instituted celebration as a Christian equivalent of similar Hindu festivals.



LAY PREACHER named Jesudason ("Servant of Jesus") studies Bible by lamplight. Next night hostile Hindus burned his and 23 nearby Christian homes.



ROADSIDE SERMON is preached to bullock-cart driver by Jesudason, who tours countryside on weekends. On weekdays he does farm jobs at 15¢ a day.

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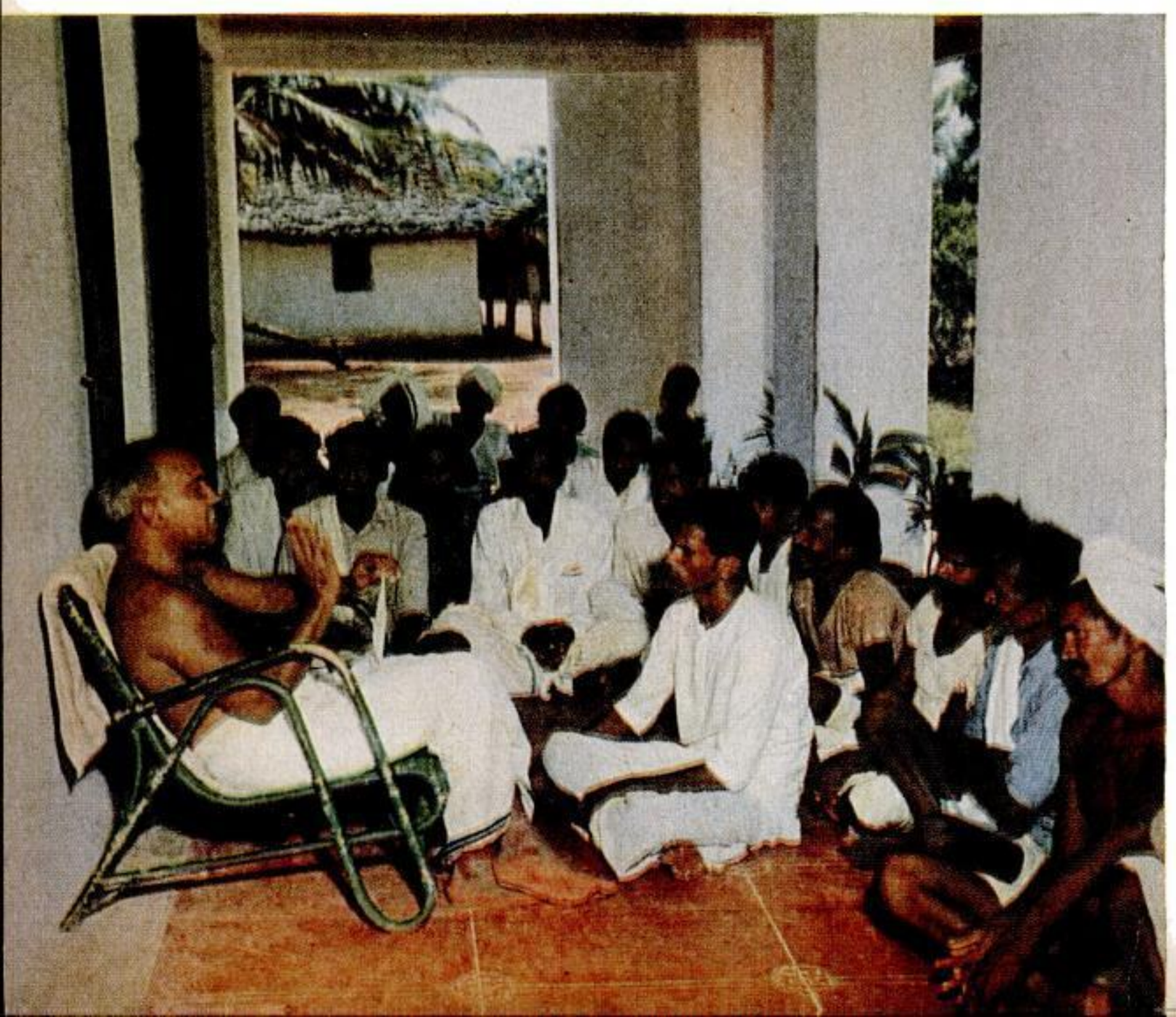
AN EXAMPLE to farmers, the Rev. Joseph John (*left*) starts day by plowing. "The man behind the plow," he says, "is as sacred as the pastor in the pulpit."

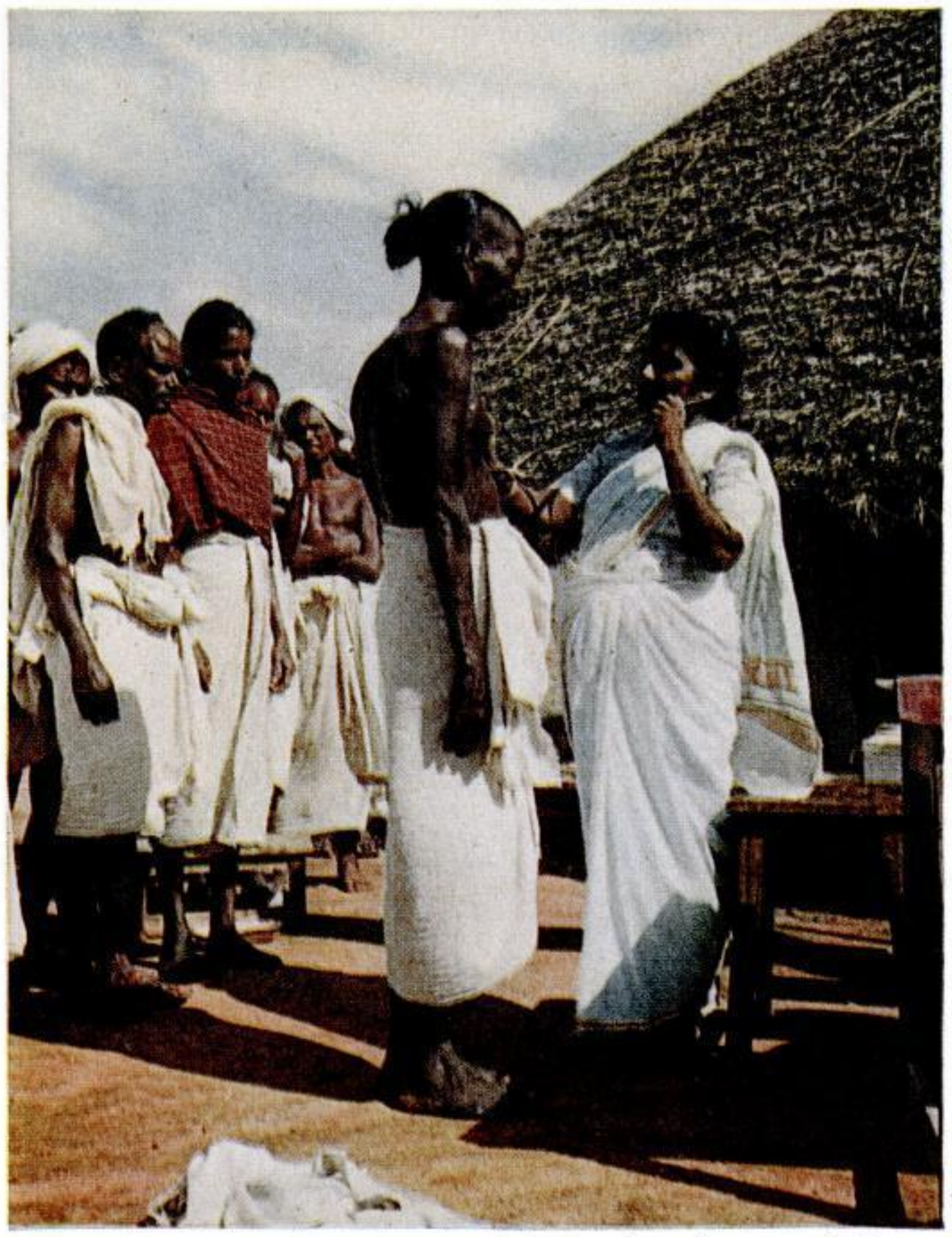
LIVING BY THE PLOW AND PRAYER

Along with other Indianized practices, the united church is experimenting with a project which combines Christianity with Gandhian principles of rural uplift. Eight years ago the Reverend Joseph John and his doctor wife, Ranjitham, acquired 50 acres of near wilderness at Deenabandupuram in what is now Andhra state to set up a model village, medical center, elementary school and training school for young farmers. Though each tenant has his own land, the total acreage is farmed cooperatively. In eight years its value has jumped from about $94 to $16,000; enrollment in the schools has gone up from 23 to 250.

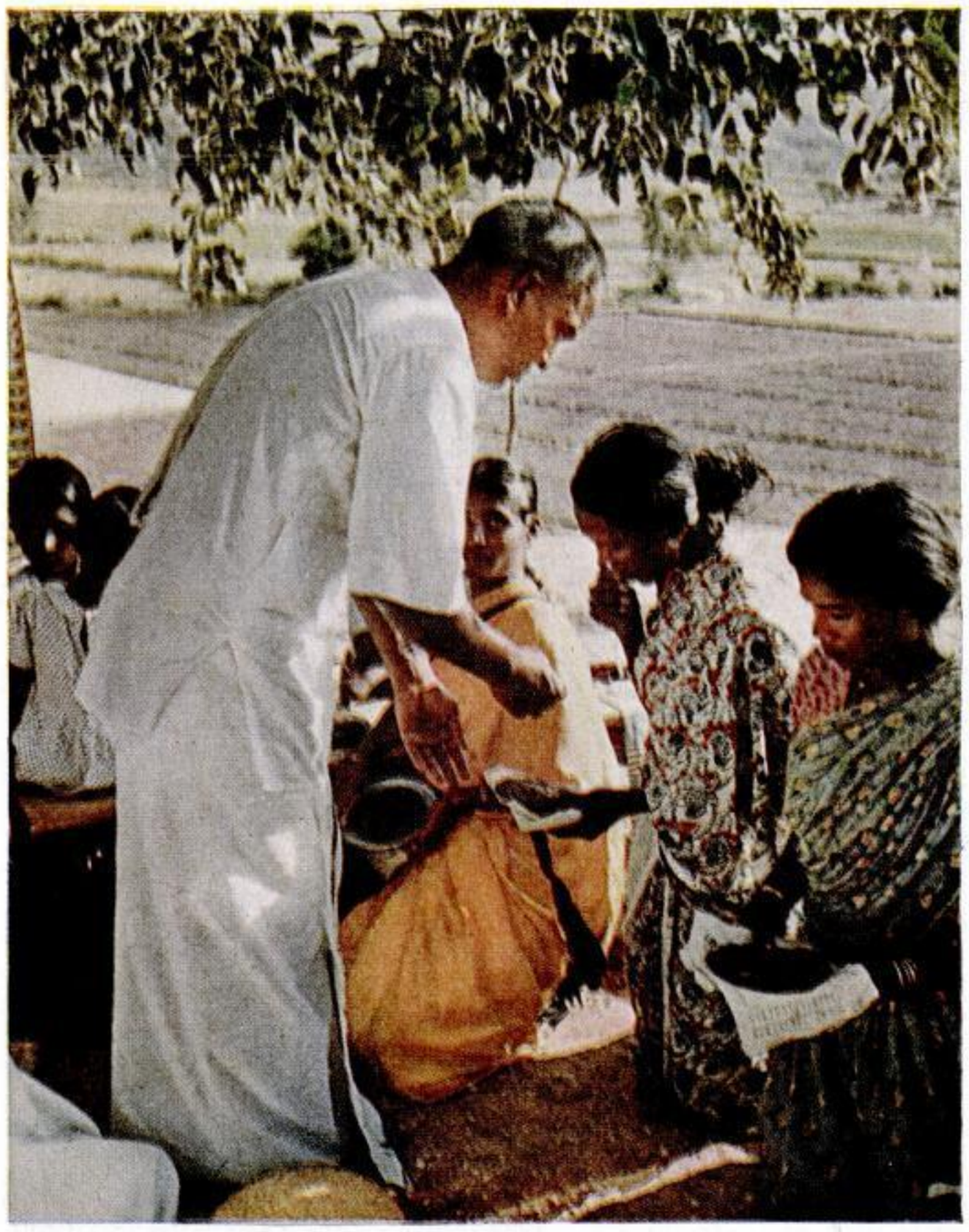
A strong religious atmosphere pervades the project whose symbol is the "plow and cross" to counteract the Communist hammer and sickle. Two years ago a Communist named Ponnusamy came into the village to sabotage its work. But he was so taken by what he saw that he was converted to Christianity and now directs the village's adult literacy program.

PETITION FOR A SCHOOL is given to the Rev. Mr. John by deputation from nearby village. Sitting in front of him is the ex-Communist, Ponnusamy.





GOOD SAMARITAN to villagers and farmers for miles around, Doctor John examines sick man outside dispensary. She treats 200 lepers each week.



BLESSING OF BREAD by the Rev. Mr. John emphasizes sacredness of food. A portion of each woman's bread is broken off and shared by congregation.

WORSHIP IN PADDIES is reminiscent of Millet's Angelus painting. At noon each day, at ringing of bell, everyone stops work to bow head in prayer. →

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FROM WHERE I SIT—

NOTHING DOES IT

LIKE SEVEN-UP!

Watch "Soldiers of Fortune"!
For exciting adventure, see this 7-Up TV show every week.

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Who should know better than grandma? She sees babies hardly able to toddle sip this pure, wholesome drink right from the bottle. She sees the pigtail set race into the kitchen for chilled 7-Up to quench their after-school thirsts.

She hears the high-schoolers call for the drink with the "real cool" taste. She sees the Moms and Dads sharing the pleasure of a quick, refreshing lift with 7-Up.

But Grandma—how about you and 7-Up? "I've been enjoying 7-Up for years, and I know I can keep right on having it. Like I say, nothing *does it* like Seven-Up!"

The All-Family Drink

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IN KÖNIGSTEIN, WEST GERMANY, IN THE VALLEY BENEATH A RUINED CASTLE, TRAILER BRINGS PRIEST AND ALTAR TO REFUGEES FROM SOVIET ZONE

THE CHURCHES OF FREE EUROPE

The historic heart of Christendom has to battle Communism and indifference

by ANDRE LAGUERRE

IN Europe, historically the stronghold of Christendom and the nurturing ground for America's Christianity, the church stands today in a condition of doubt. Ten years after the world's greatest war the state of Christianity in free Europe is a subject for sharp differences of opinion, even among the most expert diagnosticians. Some of them detect evidence of continuing strength or revival. Others see only a slow, steady decline toward the materialism represented and espoused by the Communist nations. Europe is beset by many divisions—national, social, geographic and economic. But none is more serious than that which divides those who have denied God and those who still, in some fashion, keep their faith in a Supreme Being.

Western Europe for the most part conforms to a superficially Christian pattern of life. In predominantly Protestant lands the teachings of the churches seem part of the daily behavior of men and women. What religious leaders fear, of course, is that the teachings are accepted merely as a part of ritual. "Despite the devoted adherence to the churches of millions of ordinary men and women who make up church membership, it remains true that in the lives of a large majority of people of all classes of the community, the church is no longer relevant"—these words are from a searching survey, *English Life and Leisure*, by Rowntree and Lavers.

In the big Catholic countries most people are still baptized, married and buried by the Church. Even in the Communist-dominated areas of Paris, the cemeteries on All Saints' Day are crowded with poor people come to lay their flowers and their Christian devotion on graves. Pessimists are less impressed by this than by the fact that in that same section of Paris only one adult in 20 attends Mass with any regularity, or that in Rome itself the great majority does not do so.

Yet there is room for optimism as well as pessimism. European Christianity is most spectacularly on the offensive precisely where it was hardest hit by the causes and consequences of war: in Germany, and in Berlin itself, where the church is rubbing hostile shoulders with Soviet Communists in the battle for the souls of 18 million East Germans.

Materialism in varying guises has been the constant enemy of German Christianity. Hitler all but suffocated the church and today West German Christian leaders are working with a fervor born of evil experience to recover their grip on the national conscience. They want no pagan god ever again to set up his temple in their country.

Thus German missionary work has a zeal unparalleled in Europe. To the great church day rallies have streamed hundreds of thousands of Germans from both zones. In East and West Berlin six black-clad Protestant sisters go from classroom to classroom to lead lively religious discussions among youngsters who have grown up in the rubble and ignorance of postwar chaos. To compensate for the lack of pastors, 50 ordained female vicars have been assigned to parishes in the city. Catholics tour the countryside in a fleet of trailers, complete with built-in

CONTINUED 155

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altars and sleeping quarters for the priests. Protestant and Catholic leaders have created academies, usually tucked away in a quiet building or shaded estate, where labor leaders, housewives, students and soldiers are invited for week-long discussions which attempt to relate daily lives to Christian principles.

There are also signs of hope in other countries, and the greatest of these is the growing interest in religion on the part of thoughtful Europeans. Twenty years ago they believed passionately in ideologies. The better ideologies, like liberalism or democracy, or the worse ones, like fascism or Falangism or Communism, stirred their passions and bred deep convictions. Today far fewer Europeans have any political idealism or even believe that it exists. To Western Europeans, Communism is not so much a philosophy as a force. There are all too many Communists in Western Europe, but most of them are paying tribute to the force while disbelieving the philosophy.

The turn to religion

SPIRITUALLY and intellectually bereft, this thoughtful minority of Europeans is tentatively turning to religion. Their ranks include established intellectuals, many ordinary men and women who like to read and think, and a great number of young people. There are many proofs of this trend. In Paris a discussion on a religious subject often draws more Sorbonne students than a political or economic topic. In both Britain and France religious books and essays reach a far wider audience than ever before. At Oxford and other British universities religion is fashionable. Atheism is old hat.

This raises an important question. The preoccupation of young and thoughtful Europeans with religion does not necessarily mean they are finding in it the satisfaction they seek. There is not yet any clear evidence of a major Christian revival. Is there some inadequacy in the message of the churches? Is the European either too arrogant or too hesitant to embrace a faith?

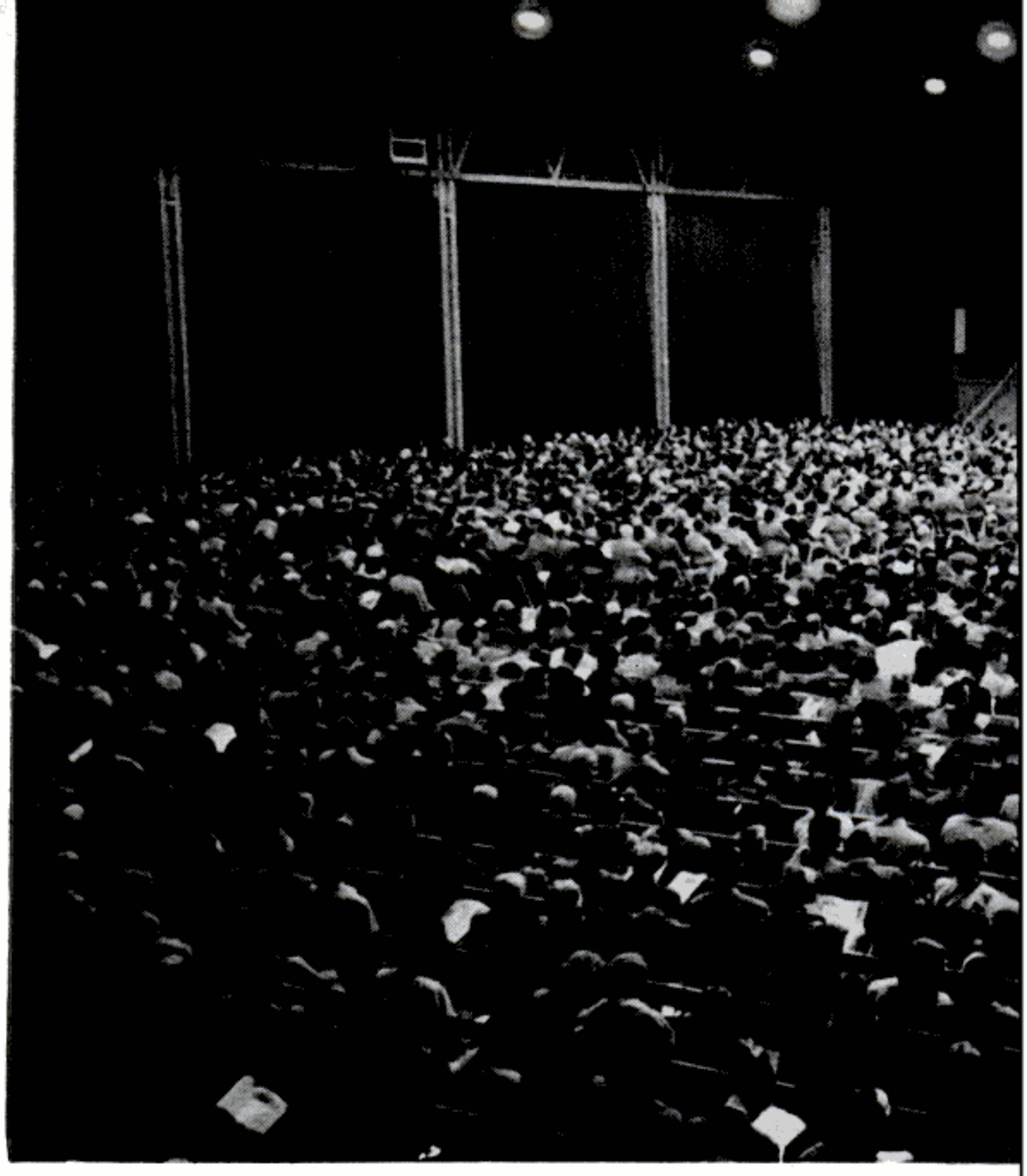
The problem of keeping in touch with the people, of being able to speak to all the people while remaining true to themselves, is a problem which perplexes many European Christian leaders. Often the problem is political. The rationalist and industrial revolutions in France and Britain, which were followed across Europe by the liberal and democratic evolution of the last 150 years, associated Christianity in the minds of millions of Europeans with abusive authority and a feudal concept of life. The spread of Marxism and the conquests of Soviet Russia helped perpetuate this conception. World War II, with the deep social changes it produced, convinced many European Catholics that their church, in order to survive, must show its sympathy for the socially or economically oppressed. This led to the growth of the big progressive Catholic parties in Italy, France, Germany and Belgium. None of them has been as successful as its supporters hoped and each of them remains a little uncertain about just what it wants to do.

In Italy the growth of the dynamic Catholic Action organization, which in the last five years has increased its membership by 700,000, has been a major political development. The energy of Catholic Action was mainly responsible for saving Italy from Communism in the 1948 election, when a loss would have been a terrible disaster for the free world.

Yet the Church in Italy suffers from poor administration and some confusions of policy. Milan, for instance, which is the largest Catholic diocese in Italy, has been badly administered for years. Vast outlying



RIOTS IN BELGIUM were set off last spring when government cut subsidies for Catholic schools. Militia had to be called out to control the demonstrators.



areas of the city have no priests at all. Partly to remedy the situation, partly to give him experience in the field, the Pope a year ago gave this diocese to Archbishop Giovanni Montini, who is considered one of the likeliest successors to the Papacy. Montini has been firmly tackling Milan's local problems.

The question of how to live in the same world with the Communists leads to hesitation, and some Catholics feel that the Vatican is inclined to temporize. These critics would prefer a sharper and more insistent anti-Communist attitude in Rome. Yet the Vatican's thinking about the Communist world seems to be colored by two considerations. One might be described as "the reed in the wind" point of view, based on the conviction that the Church's first responsibility is to survive and that the storm can best be weathered by occasionally bowing to it. The second consideration is that millions of Catholics are held behind the iron curtain. As long as their liberation is not immediately in sight, the argument will remain that the Church cannot throw its full power against Moscow without cutting itself off from the faithful living under the tyranny.

Catholic France is less concerned with the Vatican's international attitude but shares the same doubts about Vatican policies. Controversy over the worker-priests, whose withdrawal was ordered by Rome two years ago, still rages. These were priests who were assigned to live and work in the poorest, most Red-infected parts of France. They were sent to fight Marxism, but their mistake was that they tried to fight on Marxism's ground rather than the Church's. Maurice Cardinal Feltin, Archbishop of Paris, had this to say in October about the failure of the worker-priests: "The good will of these young apostles was not sufficient to resist this atheistic pressure around them."

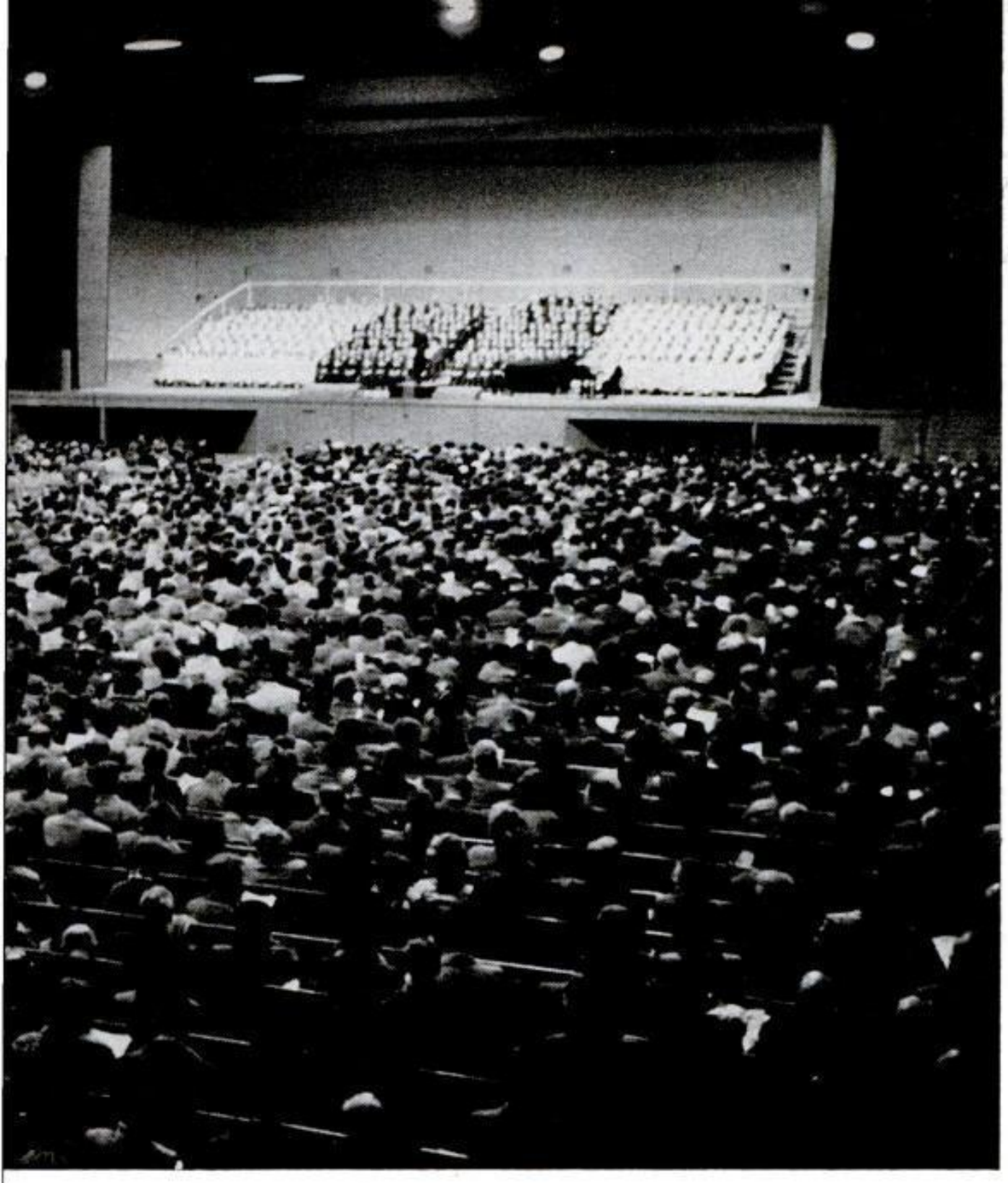
France remains outwardly Catholic, yet religious indifference is great. Polls have put the number of regular French churchgoers as high as 37%, but some authorities place the estimate as low as 10 or 15%.

The optimists argue with justification that there is today less anticlericalism in France and Italy. It can also be argued, however, that this increased tolerance reflects indifference toward religion rather than acceptance of it.

For 50 years growing indifference also characterized Christianity in Britain. Church attendance in the city of York, whose archbishop is the second dignitary of the Church of England, fell from 36% of the adult population in 1901 to 18% in 1935 and 13% in 1948. Since then attendance has risen steadily if unspectacularly.

Opinions are divided as to whether there is a genuine—if small—religious revival in Britain. Billy Graham's visit there was one of the two big British religious events of 1955. Some churchmen are skeptical both about the revival and Graham's effectiveness. They regard his conversions as short-lived and valueless—though most of them pay Graham himself sincere tribute. The second big religious story in Britain was the romance between Princess Margaret and Group Captain Peter Townsend. Margaret announced that she had decided not to marry Townsend because her church did not recognize his divorce. Thousands of Britons wrote to their newspapers condemning the Church of England's attitude.

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WORKER PRIESTS IN FRANCE hobnobbed with people in taverns and on the job to win them from Communism. But Vatican called off experiment.

MORMONS IN SWITZERLAND, members of Tabernacle Choir of Salt Lake City, sing in Berne for dedication of first Mormon temple in Europe.

The relationship of church and state is still being debated, with clergymen themselves arguing on both sides of the question.

The two countries of Europe where the temporal power of the Church is strongest are Catholic Spain and Eire. In Spain, where Catholicism comes as naturally as eating, the strongest lay supporter of that power is still the nation's dictator, Francisco Franco. In Ireland, where they like to joke, "We're more Catholic than the Pope," the authority of the Church suffered a minor setback this fall when a soccer game between Eire and Yugoslavia took place in Dublin over the protest of the archbishop, who demanded cancellation to show Irish disapproval of Tito's persecution of Catholics. That the Church considered this no more than a minor setback was indicated in a recent flat, and virtually unchallenged, statement, by the Bishop of Cork, Dr. Cornelius Lucey: "The Church," he declared, "is the final arbiter of right and wrong, even in political matters."

The keenest Christian crisis in Scandinavia is in the country where the people have the least material reason for discontent. Everyone in prosperous Sweden is born into the Lutheran state church. Until recent years a Swede could leave the Lutherans only by specifically naming another church which he wished to join, but this rule was abolished in 1952. Since then less than 1% of the population has taken advantage of the new freedom to resign at will. Yet less than 5% of the population attends church regularly. Archbishop Brilioth this year has spoken out strongly against this spiritual sloth. "It is uncertain," he said, "if today one would dare call Sweden a Christian country. The Christian clothing it wears is an illusion." He believes that the Swedish welfare state dulls the spiritual appetites of his people. "Behind outward prosperity there is growing inner poverty . . . the standard of living has become the idol of this age."

The most serious countries

THE European countries where Christianity is possibly taken most seriously are Holland and Belgium, and both these countries are still being torn by old religious fights. In The Netherlands, Catholic shopwives loyally patronize Vroom en Dreesman, the Catholic department-store chain, while young Dutch Protestants are sometimes warned that it is a grave offense to buy there. Numerically, Dutch Catholics have gained nearly a million on the Protestants in the last 60 years, but in terms of political power the story is different. In 1950 the Catholic People's party was clearly the country's largest, but the Labor party, which is trying to break through "the confessional barrier," is now running a close race for leadership. Labor has succeeded to a degree, getting some Catholic as well as Protestant votes. Its success led Holland's Catholic bishops last year to threaten grave sanctions against all who joined the Labor party, thereby setting off a controversy that still smolders.

In Belgium, curiously, where there is really no religion except Catholicism, there is even more bad blood than in Holland. When King Leopold was expecting to return to his throne a few years ago, Belgian Catholics found they had underestimated the strength of Socialist opposition. When the Socialist-Liberal coalition came into power last year, it in turn underestimated the fervor of Belgian Catholics in opposing cuts in subsidies to Catholic schools. Mass meetings of protest were held all over the country. Some of them turned into riots and this spring there was an impressive Catholic march on Brussels. To compensate for the state cuts, the bishops have asked every Belgian Catholic to donate each month the equivalent of one hour's pay. The appeal is getting impressive response. There are no mountains worthy of the name to be moved in Belgium, but this is one country in Europe where faith moves people.

Whether Christianity is strong and vigorous, as in Belgium and Germany, whether it is floundering, as in Sweden, or whether it is somewhere in between, as in England and France, there can be no question but that Christian Europe—like political Europe and economic Europe—faces years of struggle and division. The challenge—in the terms of the historian Toynbee—exists. It remains to be seen whether or not Christian Europe can supply the response.

WEST GERMAN OFFICERS of new army meet with pastor for discussion at evangelical academy. They then report to their units on the discussions.



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'STRANGE

In huge labor of meeting

PIUS XII, Bishop of Rome, Vicar of Jesus Christ and Successor to the Prince of the Apostles, is the 262nd man in the history of the West to occupy the oldest throne in the world. While this fact suffices to summon the devotion and veneration of tens of millions, a yet greater number bear witness to a more remarkable fact: the voice of Pius XII carries —with a force and effect unmatched by any predecessor—to other millions quite outside his own Church. And this is true for one reason: the world surely senses and at least dimly glimpses—beyond all the awesome titles and ancient rites surrounding Pius XII—the singular personality of the pale and slender man with the shining dark eyes, who is Eugenio Maria Giuseppe Giovanni Pacelli.

On the afternoon of the last Saturday of November, his massive black Cadillac carried Pius XII back to Rome from his traditional midyear retreat at Castel Gandolfo. There he had passed the recent months regathering the strength spent in the illness that last winter had edged him close to death. During those months, while there could be no release from the numberless administrative and devotional duties of the Pontifex Maximus, he had striven to hoard his meager energies by limiting public audiences and functions.

The result of this self-constraint had been: 30 general audiences totaling 200,000 people; 28 speeches and two radio addresses; reception of the credentials of new emissaries from Pakistan, Argentina, Panama, Lebanon, Cuba and Egypt; preparation of 11 papal documents for publication; private audiences for the Prime Minister of Ireland, the Prince of the Netherlands and the U.S. Secretary of State.

Such a burden, shouldered by a 79-year-old convalescent, suggests perhaps the simplest of all keys to the character of the man and the spirit of his pontificate. Pius XII has been, above all else to the world, the Pope accessible and known to all peoples of the earth. From the U.S. alone as many as 20,000 have had audiences with him in one year. He is, incomparably more than any other Pope in history, the one who has met the gaze and clasped the hands of men and women of all countries, classes and creeds: Moslem leaders and Baptist ministers, French peasants and American congressmen, soccer players, sopranos, movie stars, prime ministers and bicycle racers—an utterly unique procession of the world's great, pseudogreat and humble.

A special distinction

IT can be said of this host of people that there is only one thing more remarkable than its size and variety and that is its astonishing response to the personality of Eugenio Pacelli. ". . . And all the while he was looking straight at *me!*": some such wondering phrase, following almost any group audience, is commonly repeated for weeks afterward by the soberest citizen, quite forgetting that he

ALL BUT MOBBED, Pius XII is borne through pilgrims to St. Peter's at canonization of Pius X.

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MUTE MAGIC' OF POPE PIUS XII

the world's people, the shy and saintly prelate profoundly affects everyone he sees

by EMMET JOHN HUGHES

had been surrounded at the memorable occasion by other hundreds or thousands, a great many of whom had also departed with the same sense of special distinction.

There is something still more sharply suggestive in the reminiscence of an Italian recalling to me with mixed humor and pique: "I never forget that damn British colonel after Rome's liberation, telling me that, though a Protestant, the one thing he wanted of Rome was the sight of the Pope. We went one day in a large group and as we were waiting for the Pope to come into the room, he began gnawing on his own religious scruples and muttering, 'I tell you I'm not going to kneel for any *mere man*—that's *all* he is—I just *won't* do it.' And I told him, 'My friend, it's quite all right not to kneel. So far as I am concerned, you can swing from the chandeliers.' So finally the Pope came by shaking hands with us, and when I turned to whisper something to the good colonel, there the fool was, down on his knees, still gaping after the Pope."

Instant ease and dignity

THE impact of the man can initially be explained by some discernible qualities of appearance and manner that combine to give his presence rare dramatic force. The slender figure (carrying only some 130-odd pounds), the long pale face, the movements ever bespeaking delicacy and grace all harmonize in a way compelling one Frenchman to write perceptively that the "almost translucent body seems destined to serve only as the cover for his soul." The luminous dark eyes behind their gold-rimmed spectacles are hard to forget, for they shine with an almost startling blend of intelligence and kindness.

A like mixture of qualities even seems to guide the thin veined hand—at once so strong as it grips the visitor's, so gentle as it raises him from his knees. And, somehow, in almost any audience, warmth and compassion and humor find soft, shy expression in this man. He can pause for a fraction of a second in the middle of a benediction to crook a raised finger almost impishly at a friend suddenly sighted in the crowd. He can take from the hands of an octogenarian holy year pilgrim a little skullcap offered for his blessing, place it on his own head and give the pilgrim his own cap—with instant ease and dignity. With like dignity he can receive, with solemn thanks, the gift of a model airplane or a gold badge making him an honorary member of the fire department of Newark, N.J.

He can greet organizations that seem quite untouched by spiritual pretensions—groups of athletes or trolley conductors or motorcyclists —and strike off a few simple phrases that suddenly seem to illuminate their work or their avocation, investing these with little values that soar higher than pleasure or reward. In short one senses, in every word and gesture, that this is truly a man of Christian love—a man who, when once he was shown by agitated counselors some shrill anticlerical Italian cartoons mocking fat and pompous priests, could not bother to dignify them with anger but could only shrug and smilingly point to the gross caricature: "It doesn't look very much like me."

Seen in wider context, the huge labor of meeting the world's peoples seems an effort natural to a Pope who, in the decades before his elevation, saw and knew so much of the world and who ever since has gladly adopted so many of its useful modern ways. Among his lesser but indicative marks of distinction have been the many little precedents he has set in the papal life: the first Pope ever to fly in an airplane, the first to visit (as a cardinal) the U.S., the first to draft speeches and documents on a typewriter, the first to give a real interview to a newspaperman; and this Christmas, for the first time, the pontifical Mass will be celebrated on television.

All these seem apt devices for a prelate whose whole ecclesiastical career has been thronged with world problems rather than pastoral duties. Eugenio Pacelli in 1901 had been ordained a priest for barely two years when he was called from pastoral work to the Vatican secretariat of state. A decade later he was a member of the papal delegation to London for the coronation of King George V. In 1917 he helped draft Benedict XV's vain plan for "peace without victory." Papal nuncio to Munich and Berlin, he negotiated concordats with both the Bavarian and German governments. In 1929, at the age of 53, he was given the cardinal's hat, two months later the office of secretary of state. When he had returned from 8,000 miles of traveling up and down the U.S. in 1936, he became affectionately known to his friend and patron, Pius XI, as "our transatlantic, Pan-American cardinal."

When his elevation to the papacy came in 1939, he stood forth, in a world of ecclesiastics, as the polished globe-trotting diplomat who spoke two ancient and six modern languages (Italian, English, German, French, Spanish and Portuguese). His image, in all men's eyes, was quite as Kaiser Wilhelm had once described him: "a likable, distinguished man, of high intelligence and exquisite manners, the perfect pattern of an eminent prelate of the Catholic Church."

Such a pattern of prelate of the wide world has indeed stamped much of the pontificate of Pius XII. In Vatican organization he has converted the state secretariat from little more than a drafting and translating bureau into a full-fledged foreign office. In church policy he has stressed the role of the laity and of Catholic Action more sharply than any predecessor. In his own official life his hunger for the facts of world political life is never satisfied. He anticipates a serious talk with a prime minister with the keenness of a pontiff who has never wished to rely wholly on ecclesiastics for his information. What, then, could be more logical than that such a man be the first in his office to strive tirelessly to meet all peoples, to be seen and heard by them, both within and without the Church, and, if possible, to move their hearts and minds?

Yet all this is but an important half-truth. It sketches only the more quickly seen half of the man who is Eugenio Pacelli, just as it illuminates but one side of the remarkable spiritual dialog that is a papal audience. For in any such audience the visitor—nervous or excited or exalted—forgets to wonder: what does *he* feel at this moment?



YOUNG VISITORS bringing gifts to Pope at Castel Gandolfo are rewarded with a friendly chat.

There is, for Pius XII, no burden of office more difficult than this one which he has so insistently called upon himself. Its weight could not fail to fall hard upon such a man—shy and soft-spoken, retiring in temperament. The thousands of eyes raptly gazing, the thousands of hands hungrily reaching, convey a homage that almost hurts. To this ever-present strain are commonly added those recurring little misadventures, such as the enormously fat lady who can rise from her knees only by pulling the Pope half to earth. Professional groups have devised their own brand of annoyance: none can be satisfied with informal remarks but each calls for a publishable little address—and if societies of doctors are so honored, who can deny the same to druggists or veterinarians? So it is that, as all his intimates know, nothing so wearies Eugenio Pacelli as that particular duty which Pius XII seems to perform with most dazzling ease.

But there is something much deeper involved here, something which makes this work exact a price far harsher than mere personal discomfort. Over the years Pius XII has sought —and sought in vain—for more and more time to be free to study and, above all, to pray. Over these same years a surprising mark of his pontificate has become ever plainer: a pontificate generally expected to be highlighted by political-diplomatic action, it will almost

CONTINUED 159

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certainly, in the history of the Church, be remembered instead for the doctrinal proclamations and personal piety of Eugenio Pacelli.

Clearly, "the perfect pattern," glimpsed many decades ago by Kaiser Wilhelm and many another political observer, has always been incomplete. The rest of the man's pattern is in fact woven of threads even older. When Eugenio was a shy and serious child, his Italy was a lately born nation aflame with the secular enthusiasm of the *risorgimento*, his Rome a riot of anticlerical emotions. But from his earliest years Eugenio had but one wish: to be a priest. In his home on the Street of the Orsini, just across the Tiber from St. Peter's, his favorite childhood game was to assemble candlesticks and tablecloths and silverware to make his own little altar and, with a faded strip of damask for a stole, he played at celebrating Mass.

A newly ordained priest at last, he was turned from the pastoral duty that had been his prayers' fervent purpose to the less taxing duties of the Vatican secretariat: his father had insisted that his fragile health could not sustain the wearing work of a pastorate. Four decades later, when the cardinals of the Sacred College kneeled to kiss the hand and foot of the man whom they had just named Pope, he could only murmur softly, over and over, "*Miserere mei, Deus!*" ("Pity me, Lord!"). Greeting such a moment, these were words that the world would have expected from the lips of a monk, wrenched from solitude and prayer, rather than the famed statesman of the Church.

Ever more insistently, in the years since that day in 1939, the mind of Pius XII has turned to dwell upon his heart's concern—doctrine, devotion, liturgy. Transcending all else has been his veneration of Mary, the Mother of God. To it testify two of the most memorable acts of his pontificate: the proclamation in 1950 of the dogma of the Assumption (*i.e.*, Mary's bodily ascent into heaven) and the celebration of the Marian Year in 1954 to mark the 100th anniversary of the proclamation of the dogma of the Immaculate Conception (*i.e.*, Mary's freedom from the stain of original sin).

To the Church of Pius XII these have seemed statements of the profoundest piety—but yet something more. They have seemed, too, eloquent and fitting ways to mark a century's struggle against forces and ideas once grandly called "enlightened" and now less exaltedly called "secular"—forces to whom both *sin* and *sanctity* have always been silly, fraudulent, medieval words, never to be uttered in intellectually nice company. Gloved in the proclaimed doctrines, the steely retort has been given: without the rude intrusion of these sharply edged words, there is, as the Church of Pius XII has ever proclaimed, neither sense to birth, nor rule to life, nor meaning to death.

Here, in the high arena of the spirit where the Christian proposition itself struggles to prevail—rather than on the lowlier battlefield where peoples riot and nations war—Pius XII, veteran of world politics and diplomacy, has evidently chosen to spend his own full force.

A vision at dawn

JUST a year ago, when the force seemed surely spent and gone and papal physicians with professional calm braced themselves for the inevitable, his desperate illness brought Pius XII one priceless reward—the time, the precious time at last, for solitude and prayer. And at dawn on the second day of December, as he was murmuring the words of the prayer Anima Christi, there appeared before the shining dark eyes a vision of Christ Himself. A sign of the coming of final peace for the soul? Or a herald of miraculously swift recovery for the frail and feeble body? Neither; the most painful crisis of his illness was yet to come—to be followed, finally, by a return to health, allowing the once despondent physicians to congratulate themselves upon their persevering ingenuity.

Now, one year later, the world's knowledge of the event has had one meaningful echo. Published news of the vision was a mischance that brought deep unhappiness to the only individual whose personal concern it was. For many days after the story (in somewhat garbled form) had reached the world, the Pope's pale face was shadowed with dismay. Pius XII might have an awesome vision—but Eugenio Pacelli was to be blessed with no miracle that would allow him, in this mid-20th Century, to cherish the event unto himself.

Yet nothing in this life-within-life—the shyness of temper, the aloneness of spirit, the fatigue of the aging body, the ceaseless longing to be thoughtfully in study or tranquilly at prayer—nothing, it seems sure, will ever be allowed to dull or blur the impact of the man upon thousands whom he will continue stubbornly, smilingly to meet. For in all these things there is nothing to dispel the strange, mute magic of the gentle hands, the pale face and the shining eyes—a magic which thousands who come to see him can define only with the word "saintliness."

Overheard, such a description would surely trouble the spirit of Eugenio Pacelli more sensitively than the clamor of the most appallingly enthused general audience. On second thought, however, he would quite probably judge that in any event, "saintliness" was a good word to be getting a little more popular usage these days—and brace himself to thread his way slowly, smilingly through another kneeling throng.

Perhaps every once in a while there will surround him some other throng to touch his humor and his heart as one did a few years ago. That day, in one of the richly brocaded rooms of the Apostolic Palace, as he finished his little speech to 60 sailors from the U.S. Sixth Fleet, a chief petty officer lustily bellowed, "Waddya say, boys? Three cheers for His Holiness!" And the echoing "Hip, hip, hooray, His Holiness!" sent a tinkling dance through the crystal chandeliers—a unique but understandable reaction to the ever-fascinating sight of this slim figure in white sliding through the crowd, now and again bending over some visitor with the familiar and gentle refrain: ". . . From Wichita? . . . I understand that is a lovely town . . . God bless you, and all your family."



RARE SOLITUDE was enjoyed by the Pope as he recuperated from his most recent illness at Castel Gandolfo. A lover of animals, he also has a small zoo at the Vatican.

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NO CORDS, NO EAR BUTTONS. There's nothing to hide when you wear the sensational new LISTENER! It does all the work of the finest hearing aid without "wiring you for sound". . . without unsightly cords and ear buttons that cause discomfort and advertise your hearing problem.

NOTHING TO WEAR BUT EYEGLASSES. This is the first one-piece hearing aid with every component built right into the frames of modern eyeglasses. You can wear The LISTENER at work or play with any kind of clothing—winter coats, sports attire, evening clothes—even a bathing suit. You can wear prescription or plain lenses in The LISTENER.

YOU HEAR NATURALLY. Because The LISTENER is worn at ear level, you hear naturally, use the phone naturally. There is no ear button, just a tiny colorless tube to the ear canal—no strings of annoying wire, no irritating clothing noise.

YOU LOOK YEARS YOUNGER. The LISTENER is custom-designed to give you a look of youth and alertness. Executive and sportsman styles for men; graceful styles, including jeweled models, for women. Extremely lightweight, completely comfortable. A pleasure to wear . . . from the moment you wake till bedtime. Put on a pair and see how much they improve your appearance.

HERE'S HOW THE MIRACLE WORKS. The attractive eyeglasses contain every component of the finest triple-transistor hearing aid. It's a triumph of electronic wizardry, complete with special circuit and volume control that adjusts sound to your individual hearing loss. All electronic parts are concealed within the glasses. A tiny colorless tube leads to ear canal.

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Mail the coupon now. In a plain envelope you'll receive illustrated literature proving what The LISTENER can do for you!

The LISTENER was designed and perfected under the direction of Leland Rosemond, pioneer in electronic hearing, after a quarter of a century of research and experience. *It is the world's first 100% cordless, full-transistor hearing aid built right into modern eyeglasses.*



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WE FORGET THESE THINGS TOO SOON...

That other men died to keep us free
That Christian ideals created freedom
That our children cannot live by bread alone
That a nation can be no stronger than its faith
That our future can be no greater than our vision
That the quality of our daily work
is a measure of our character
We forget these things too soon, yet—
who will remember if we forget?



Norman Rockwell

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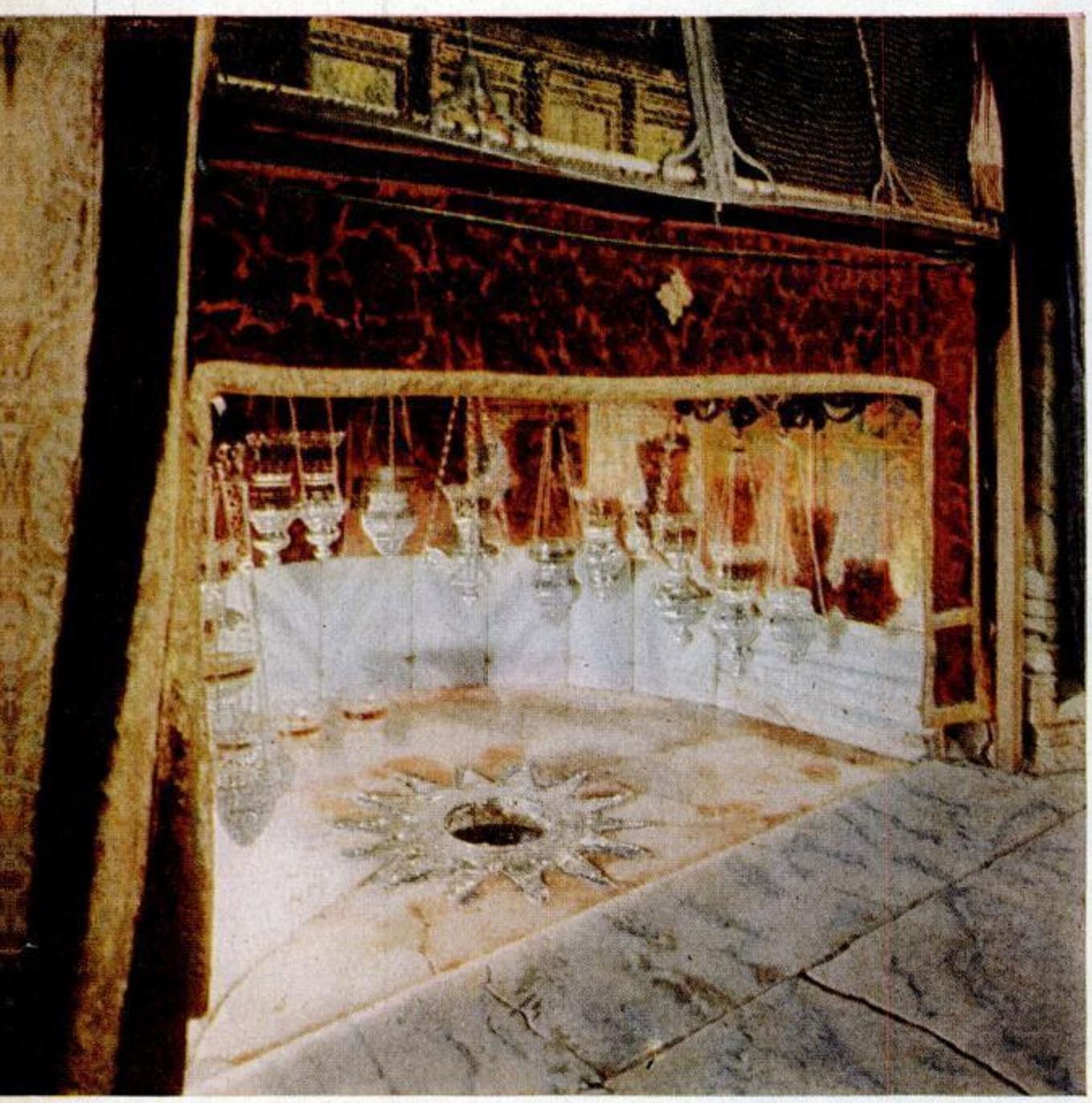
HOLY DAYS IN HOLY LAND

The pilgrims come at Christmas and Easter to celebrate Christianity's great events

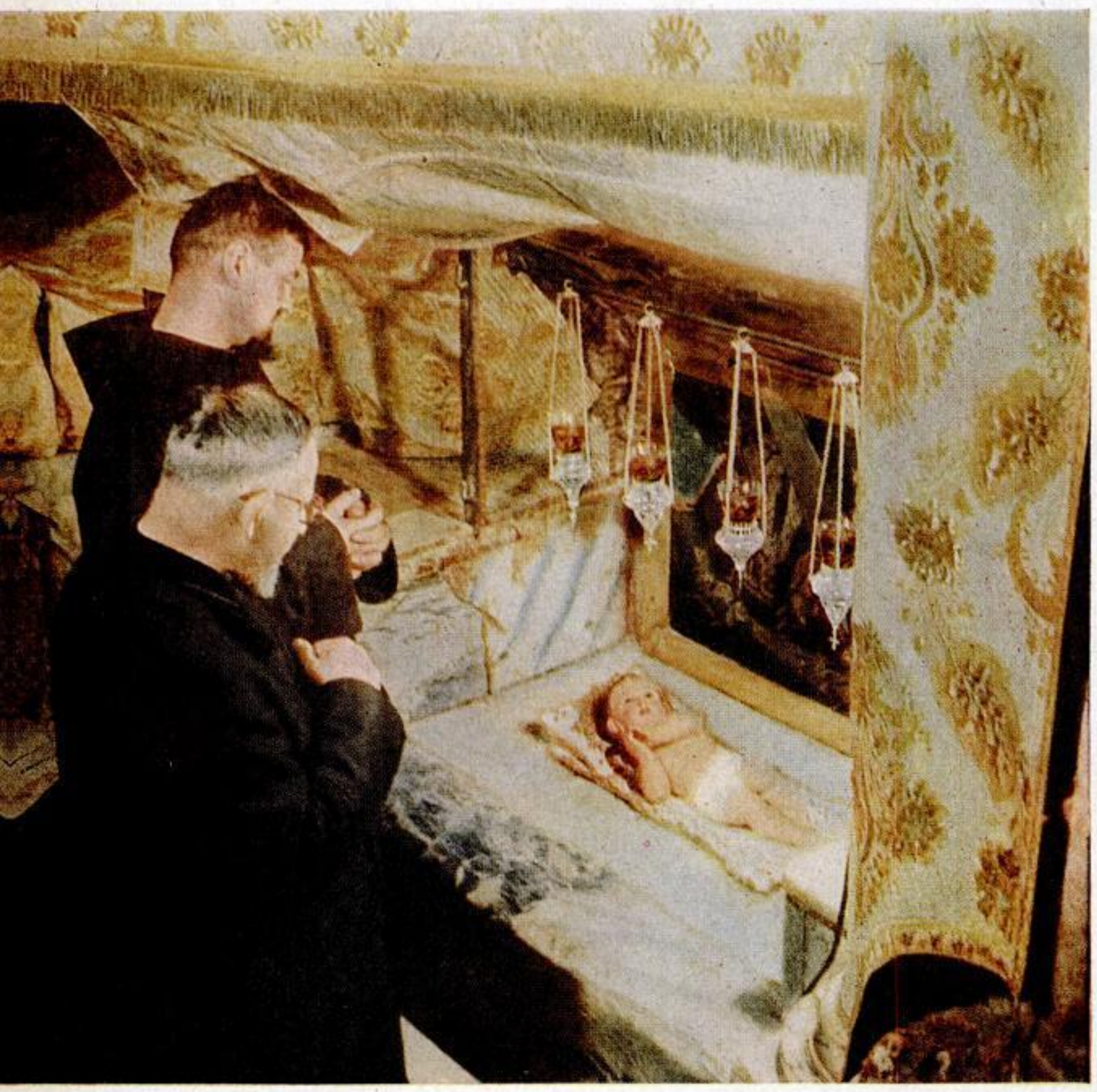
Photographed for LIFE by DMITRI KESSEL

In Bethlehem priests speak many languages, for this is a place sacred to Christians of all lands and groupings—Orthodox, Catholic and Protestant. Through the ages pilgrims have come here in reverence and love, for here was born hope. Behind the thick wall is the Church of the Nativity (*center*) containing the grotto where traditionally Christ came into the world. Overhead, against the sky of a Christmas Eve, stand the symbols of the faith—in neon from the towers of the Greek Monastery, in stone from the top of the Armenian Monastery. The star and the cross celebrate the greatest events of Christianity—the Saviour's birth, agony and resurrection. On the holiest of the holy days multitudes of believers come to visit the scenes where these great events took place.

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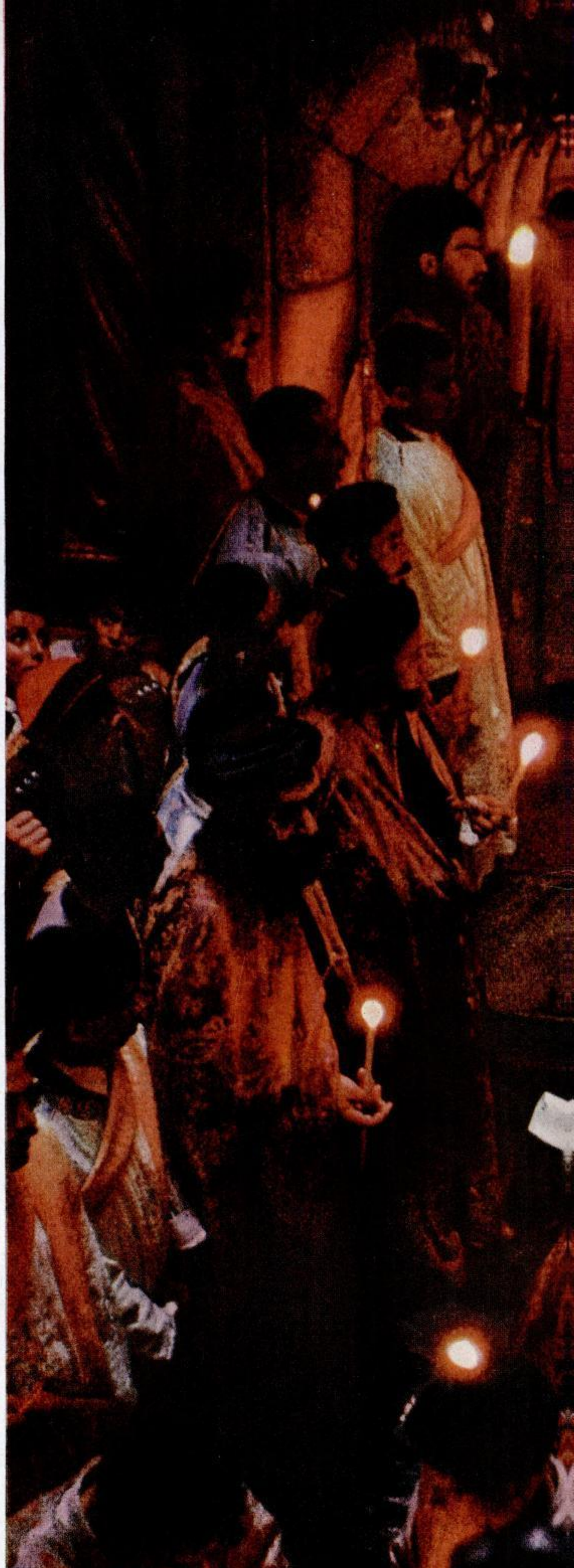


IN GROTTO OF NATIVITY, sacred site of Christ's birth is marked by tradition by silver star fixed in the floor. A hole in the star permits pilgrims to kiss original rock floor of the cave. The hanging lamps before the altar were set out by the Greek Orthodox, Armenian and Roman Catholic churches.

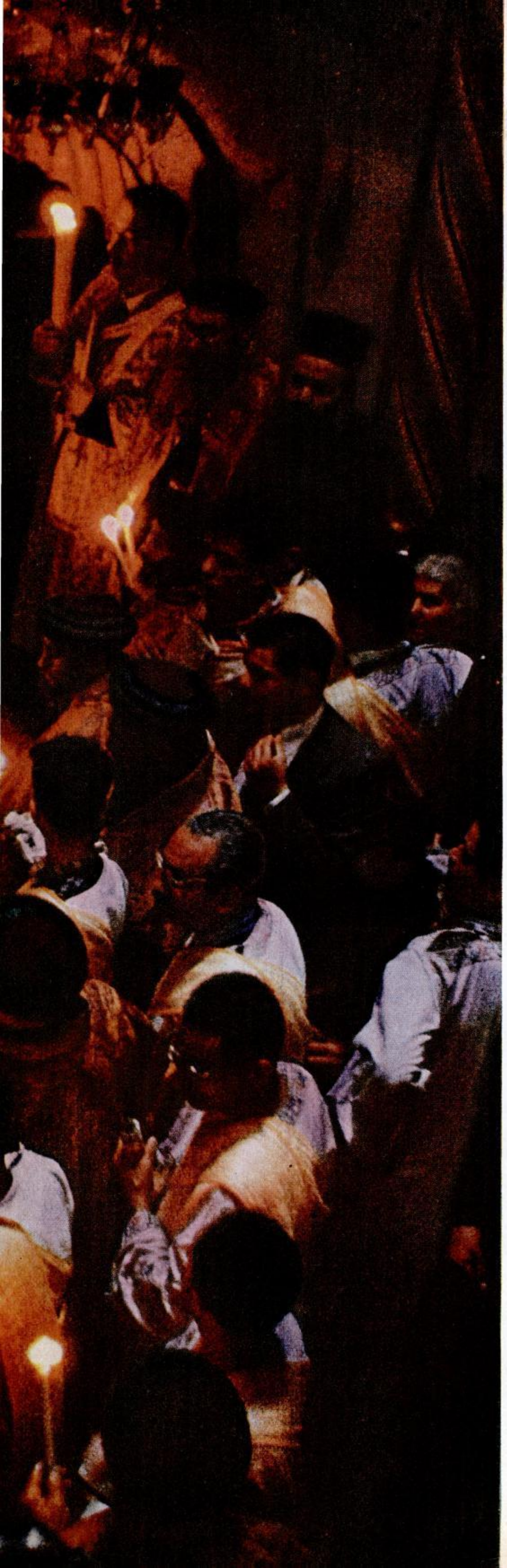


THE MANGER where Christ was placed after His birth was in the grotto near Star of the Nativity. Here, after midnight Mass at nearby St. Catherine's church on Christmas Eve, a Franciscan friar places a small figure of the infant Jesus on the altar of the manger in commemoration of the first Christmas.

AT JESUS' TOMB COPTS HOLD HOLY SATURDAY RITES →



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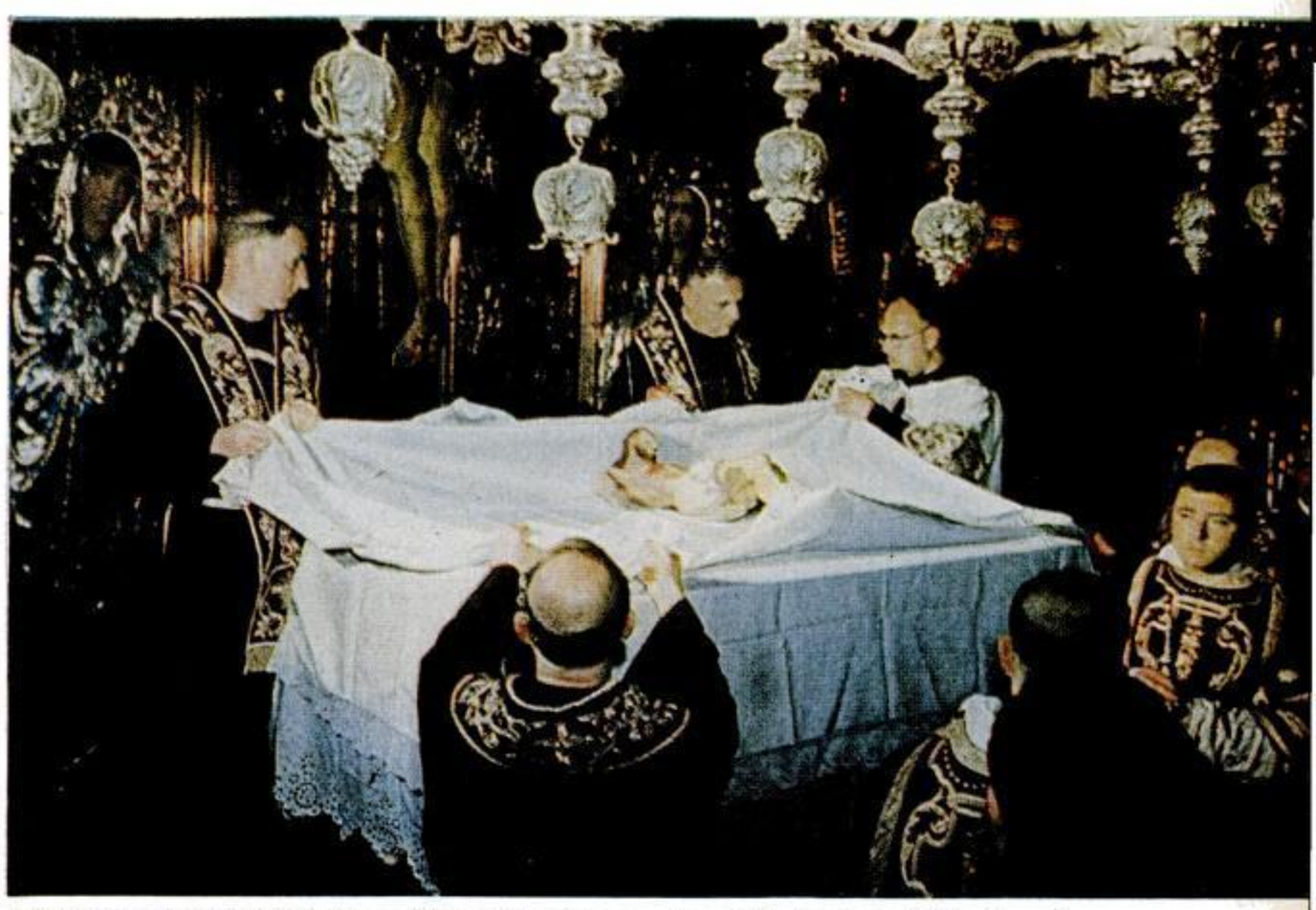




ON THE WAY OF THE CROSS in Jerusalem on Good Friday, pilgrims carry huge crucifix. Starting where Jesus was condemned and following step by step His way to His Crucifixion and tomb, worshipers stop at the 14 Stations of the Cross where the separate sufferings of His agony are recalled in prayer.

FOLLOWING THE PATH OF CHRIST

On Christmas at the place of Christ's birth in Bethlehem (*far left*) the air hums with softly chanted prayers at midnight Masses and services. On Good Friday great sorrowing processions follow the Via Dolorosa along which He suffered and was crucified. On Easter joyous throngs sing of His Resurrection. These people pray and worship in vast dogmatical diversity. Roman Catholic, Orthodox and other Eastern Rites use the Church of the Holy Sepulcher, and Protestants appear both there and at a separate sepulcher (*next page*) which many believe to be the real tomb of the Lord. But binding all the worshipers together—as it binds the whole Christian world together—is the one faith kindled in the Holy Land 20 centuries ago by the life and the agony of Jesus.



AT THE 12TH STATION on Way of the Cross, where Christ died, Catholic priests in black vestments hold Good Friday services at Greek Orthodox altar. After prayer a small image of Jesus is taken from cross, placed on a white cloth and carried on to the Holy Sepulcher where Christ was entombed.

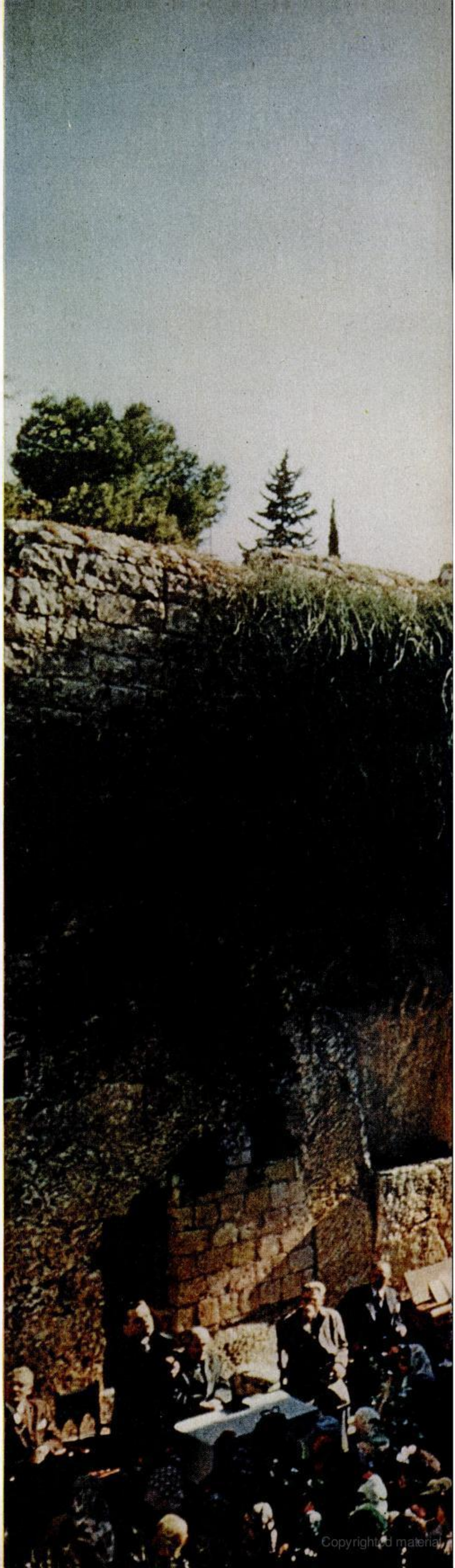
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AT STONE OF UNCTION, under the hanging lights, where Nicodemus and the women anointed Christ's body, a Catholic procession pauses in prayer.

AT GARDEN TOMB on Easter, Protestants from England and the U.S. hold services with Rev. A. P. Clark of London presiding and Dr. Billy James Hargis of Tulsa, Okla. (*left of table*) preaching. Many feel this spot outside Jerusalem more truly represents Christ's tomb than the Holy Sepulcher inside the city.



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LORD, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O DIVINE MASTER, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

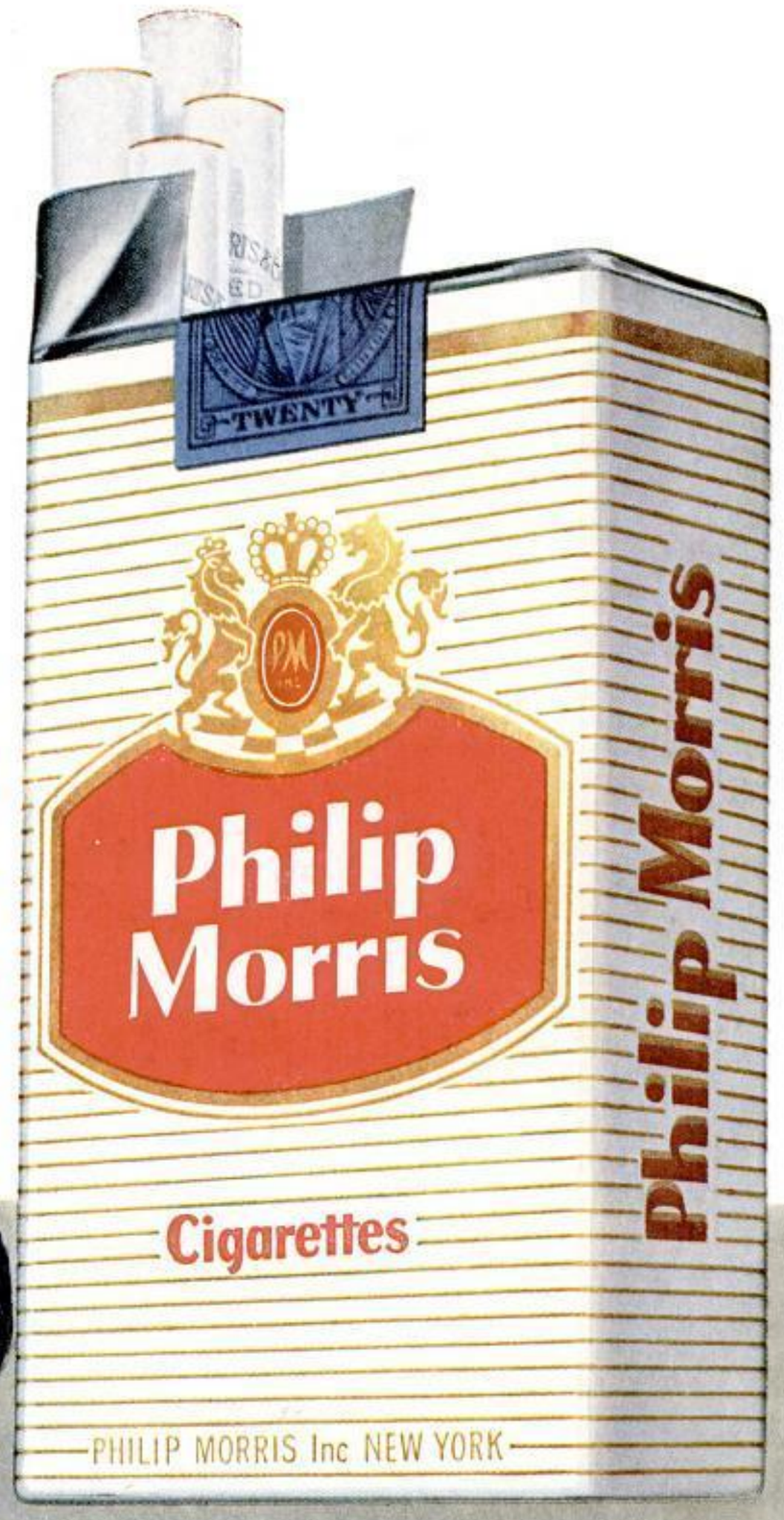
In this beloved prayer the Christian speaks his knowledge that God is merciful. At this season, which celebrates God's sending His Son to earth, the prayer affirms the Christian's duty and blessing—as he gives love and understanding, he is given God's. And by this way he comes to everlasting life.

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